

Calvinist Contact

An independent Christian weekly

AUGUST 31, 1990/46th year of publication/No. 2225

Romania's new Ministry of Religion antagonizes Catholics, evangelicals

Janice Broun

GLAWGOW, Scotland (NNI) — Romania's notorious Department of Cults has been replaced by what is now known as the Ministry of Religious Affairs, and led by a practising member of the Romanian Orthodox Church, Nicolae Stoicescu, a distinguished historian and former political prisoner.

Instead of reducing state interference in church affairs, however, the new body appears to be going out of its way to foment divisions and antagonize non-Orthodox churches.

In the make-up of its personnel and behaviour, it is all too reminiscent of the former Department of Cults, observers say, noting it is even larger, with six to eight sections instead of the previous two.

Baptist pastor Paul Negrut recently told the Free Romanians in London, "I don't know why they need such a large staff to supervise churches which are supposed to be free." Evangelicals point out that the man in charge of the section designed to oversee their churches is the same as under former President Nicolae Ceausescu.

The new Ministry appears to be closely tied to the Orthodox establishment, which is actively pursuing the legal status it enjoyed between the two World Wars, when it was officially recognized as Romania's state church.

Evangelicals now complain of discrimination in access to the media, which is far less in comparison to that of the Orthodox Church. They also claim that the new ministry is blocking the establishment of independent Christian publishing houses and is deliberately hostile toward the newly-established Evangelical Alliance.

Romania's combined membership of Eastern Rite Catholics and Western Rite Catholics (loyal to the Vatican), is estimated at over four million members, making it Romania's second largest church. Notably, every Eastern Rite Catholic priest is known to have served time in prison rather than betray his faith. Likewise, Western Rite Catholic bishops also suffered, as in the case of Father Lucian Farcas, who chose not to publish a church magazine rather than subject the publication and its readers to the obligatory praise for Ceausescu.

Orthodox advantage

Stoicescu shares the view of the Romanian Orthodox bishops who deny the return of some 2,000 Eastern Rite Catholic churches confiscated in 1948, because they claim these congregations do not legally exist. The Ministry of Religious Affairs, however, does favour

a referendum in each parish. This, according to Catholic Metropolitan Alexandur Todea, would be to the advantage of the Orthodox, who are properly organized and numerically superior.

His people, he claims, are categorically opposed to the referendum. "If the problem is not resolved, we shall have to celebrate Mass in the open air," he declared.

Underlying the Ministry's attitude toward Catholics is an apparent fear of the church's potential of drawing members away from the Orthodox Church. Thus far, some 150 Orthodox priests have already expressed a desire to become Catholics.

Since Nicolai Iliescu and the National Salvation Front won Romania's May



Protestors gather in Bucharest, Romania.

elections in a landslide their implicit favouritism toward the Romanian Orthodox Church — to the detriment of all other religious groups — has continued unabated.

According to Baptist pastor and Evangelical Alliance spokesman, Paul Negrut, the Front has already begun to impose restrictions on church buildings, free meetings and media access. Negrut expects further restrictions to follow.

Push to beat GST shouldn't push consumers to overspend

Alison de Groot

ANCASTER, Ont. — The federal government's goods and services tax (GST) goes into effect Jan. 1, 1991, and advertisers are using a "beat the GST" slogan to urge consumers to make some major purchases before that date. However, some economists are warning against over spending at a time when Canada faces the real possibility of a recession.

"Most economists are saying, 'Yes, we will have a recession,'" says Prof. John Boersma, head of the business department at Redeemer College in Ancaster, Ont. According to Boersma, at this point it's not even a question of whether or not we will have a recession; it's a question of how bad it will be.

This week consumers were urged by advertisers to pre-pay on a wide range of goods and services not to be delivered until 1991 or later.

September 1st is the deadline to beat

Thinkbit

A Christian theology of creation cannot be elaborated only on the basis of the first chapters of Genesis. The creation has a beginning, but it also has a history.

Vasile Mihoc



the GST on such pre-paid items as electronics home furnishing, renovations and subscriptions. If you pre-pay these goods or services for delivery after Jan. 1, 1991, you will save the seven per cent GST. After Sept. 1 any goods or services bought for delivery in 1991 will be charged the GST on the portion that applies to 1991 or later.

Consumers still have until Jan. 1 to purchase in full any goods or services to be delivered before the end of the year.

Dangerous mistake

Although Boersma admits the advertisers are basically right he warns that making any purchases you were not going to make anyway, for the sake of beating the federal tax, could be a dangerous mistake.

"The GST will add to the price of almost any purchase, but some items will go down once the current manufacturer's sales tax comes off. So the first thing is to ask, 'Is this item expected to go down after Jan. 1?'" explains Boersma, "and Christians should always take a prudent approach to spending; don't buy things you weren't planning to buy in the near future anyway."

Boersma says in the face of an inevitable recession consumers should look at their personal future situations in terms of job security before they decide to spend now. Boersma says consumers shouldn't feel pushed to buy something they weren't prepared to buy for a year, just to beat the GST, "If you put the money in a one-year account, the interest will offset the increase in price," says Boersma, but he adds that if any major purchases were part of your immediate plans it is a good idea to buy before Jan. 1, 1991.

Confusing picture

Boersma describes the confusion consumers are facing as advertisers tell them to spend to beat the GST and economists tell them consumer spending will help lessen the severity of a recession, "yet rational consumers hear 'recession' and they know they should save something for the times ahead," says Boersma. The "paradox of thrift" as Boersma refers to it, pits rational consumers who know they could be facing tough times and decide to save for those times, against economists who know the way to ward off a recession is through consumer spending which creates jobs and markets.

Boersma's advice to confused consumers is to keep the Christian perspective of living within one's means and to keep spending patterns in line with one's level of job security during a recession.

In this issue:

What happens when a marriage has no firm foundation? Carl Tuyl's short story "Pining Away" demonstrates the desolate results . . . p. 10
John Vriend says the Christian community's current arguments against Sunday shopping are self-serving and ill-founded. He proposes a better basis for opposition . . . p. 11
Several education news items serve as a reminder that it's back to school time next week . . . p. 12

Editorial Notes

Some things have changed ...

Marian Van Til

Many of you probably recall this spring when *Calvinist Contact* re-vamped its columnist line-up; at that time we announced: "C.C. does the columnist shuffle."

Now we've done another "shuffle," triggered by the beginning of Bert Witvoet's much-deserved six-month sabbatical which began earlier this month.

Part of the current "shuffle" involves new duties for old people (not that Bob VanderVennen and I are old, you understand; just that we've been around here long enough

to have set duties and positions — which have now been re-positioned). I am now acting editor and Bob has taken on writing editorials bi-weekly, a daunting task I'm glad I don't have to perform.

The other part of the shuffle involved hiring a new editorial assistant, Alison de Groot, to whom we would like to introduce you.

Alison attended Redeemer College in Ancaster, Ont., for one year; then, after three years at Ryerson Polytechnical Institute in Toronto she graduated from there this spring with a Bachelor of

Applied Arts in journalism. While at Ryerson she gained researching, writing and editorial experience as editorial editor with *The Ryersonian*, the journalism school's bi-weekly paper. She has already proved herself to be a capable and insightful C.C. staff member.

Alison has a broad cultural background, having lived with her family in various parts of the world where her father was stationed with the RCMP: Ottawa; Bonn, West Germany; Calgary; Washington, D.C.; and currently, Waterdown, Ont. She is a member of Bethel Christian Reformed Church in Waterdown.

In other news ...

While I'm at it, making editorial comments (those are easy; wisdom-yielding weekly editorials aren't), I'll remind readers that there will be no Sept. 21 issue — this year we moved one of our summer "no issue" weeks to September on my account: I will, D.V., marry one Edward M. Cassidy (there are other Eds in the family, thus the identifying initial) on Sept. 8 and will be in Vermont and elsewhere for a couple of weeks.

If we skip the Sept. 21 issue, that means that only one issue will have to be finalized while I'm gone. Alison will get a

work-out that week, but I have no doubt she'll rise to the challenge.



Alison de Groot

United Church regional conferences respond to reaffirmation of gay ordination

Alison de Groot

LONDON, Ont. — The United Church of Canada voted 80 per cent in favour of reaffirming its decision to consider all persons, regardless of sexual orientation, for the ministry. The decision was made at the church's General Council last week and it came as no surprise to the church's regional conferences.

Several conferences considered the homosexual ordination issue to be one of the least important on the agenda of this year's General Council.

The decision to reaffirm the statement made by General Council in 1988, which said that the United Church would not "discriminate" against those wishing to enter the ministry on the basis of sexual orientation, was made following considerable controversy within the church.

"Support for the '88 decision was far from unanimous within the church," explains Dale Irving of the Alberta/Northwest conference office in Edmonton, "people needed time to respond and after studying the issue General Council saw the need to reaffirm their decision."

Most opponents already gone

Irving says he does not expect to see a major exodus in the Alberta/Northwest conference as a result of the decision, "By and large people who left over this issue left after the '88 decision," says Irving. However, Rev. Gordon Ross, executive director of the Community of Concern, was quoted on CBC radio as saying he expects as many as 80,000 members associated with his group will leave the church. The Community of Concern is the conservative organization within the United Church which has led the right against

the ordination of homosexuals since the '88 General Council decision.

Irving feels that the opposite will be the case this time around, saying that those who were expecting the church to reverse its direction under pressure will now take a second look at the church because of its openness.

When asked if the 80-20 per cent vote is representative of the Alberta/Northwest area, Irving said that because General Council is set up as a representative body, the vote did generally reflect this area.

The vote was also representative of the members in the British Columbia conference according to Art Anderson of the B.C. conference office in Vancouver.

Not the major issue

"By far, most congregations in B.C. have come to terms with this report," says Anderson, adding that it's not really a big issue in B.C. anymore. "The major issue for the church in B.C. is Native land claims. We expect to see a resolution from General Council urging the government to deal with land claims. Land claims is not just a current issue with us but an historic one," says Anderson.

Anderson says they are concerned about any members that decide to leave over the homosexual ordination issue, but says that General Council's decision is the direction the majority of the congregations in B.C. feel they should go.

The only regional conference to say that the vote at General Council was not representative of their area was that of Newfoundland and Labrador. Rev. Clem Rodgers of the Newfoundland and Labrador conference office explains that this does not mean General

Continued on page 15 ...



Across the Globe

No peace in Israel

David T. Koyzis

Why, after 42 years, is Israel still unable to come to terms with its Arab neighbours? Apart from legitimate fears of such countries as Iraq, Israel is a deeply divided society lacking anything close to consensus concerning the road to peace.

Although some see Israel as a monolithic fortress state united in the face of its neighbours, its society is by no means uniform, either ethnically or ideologically. To call Israel a Jewish state is to express a truism that masks a much more complex reality. Two months ago we noted the presence of some 800,000 Arabs who are full citizens of the country. But Israel's Jewish population is itself heterogeneous, and this has had profound political implications.

Israeli Jews have come from two principal cultural areas. On one hand, Western European Jews have long formed the backbone of the Labour Party. Zionism itself began in Europe among educated Jews trained in the schools of western social and political thought. When the early Zionists settled in what was then Palestine, they brought with them the typically Western ideologies of nationalism, moderate socialism and democracy, which formed the foundation for a new country. Most of these European settlers bore no special hatred for the Arabs and sought to accommodate them to some extent within the new Israeli body politic.

Unhappy memories colour attitudes

Throughout the ensuing decades, Israel has also absorbed increasing numbers of Middle Eastern or Oriental Jews, whose attitudes have been formed by centuries of contact with the Arab/Islamic world. These people have brought with them unhappy memories of their own second-class status within that world which has coloured their current political attitudes. Oriental Jews have generally thrown their support behind the more conservative Likud bloc and the smaller religious parties which often hold the balance of power.

To them the Arabs are perpetual enemies, and some go so far as to urge expulsion of Palestinians from the West Bank and Gaza in order to clear these areas for Jewish settlement.

The stalemate in Israeli politics is in large

measure due to the inability of each of the two groups to convince the other that its vision is the right one for the country as a whole. Neither Labour nor Likud is able to move much beyond its own constituency to win a workable parliamentary majority in the Knesset. Hence the stalemate.

Now the end of the Cold War and the opening up of the Soviet Union have introduced another element into this volatile region. In line with its current attempts to conform to Western standards of human rights, Moscow is now permitting emigration of Soviet Jews, who are fleeing a renascent anti-Semitism in their home country. Many are going to Israel, which grants automatic citizenship to Jewish immigrants. Israel is, of course, a very small country and some Israeli hard-liners would like to settle these newcomers in the occupied territories.

Where will immigration lead?

The Palestine Liberation Organization naturally objects and is calling on the Soviet Union to halt the emigration. Ironically, the influx of Soviet Jews could tip the political balance back in favour of the Labour Party, although the actual political attitudes of the new immigrants remain to be seen.

Now that Israel has a new hard-line coalition government led by Likud Prime Minister Yitzhak Shamir, Western nations need to make clear that their support for Israel cannot be unconditional. Otherwise, with most of the world rallying behind the U.S. in opposition to Saddam Hussein's occupation of Kuwait, the West will find itself increasingly vulnerable to charges of hypocrisy for continuing to tolerate Israel's occupation of the West Bank and Gaza. The West would do well to tie continuing aid for Israel to respect for human rights and a willingness to negotiate a just peace with its neighbours. This might persuade the hard-liners to scale back their territorial ambitions. Or failing this, it could induce the electorate to vote in the future for parties favouring more flexibility.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

The TV showed pictures of civilians throwing rocks the size of grapefruits at the police, who responded with the usual teargas. This time the rock-throwers were not students in Seoul, or blacks in Soweto, but Canadian citizens of Chateaugay. The army moved in to replace the beleaguered police forces. The stand-off at Oka also continued while other Native people — Ojibwas — blockaded railroad lines in northern Ontario. This country is not that nice quiet spot on the world map anymore. Neither does the current Minister of Indian Affairs strike anybody as the person who can bring these crises to solution. Monsieur, in all of it, was about as visible as the phantom of the opera. Talk about low profile; any lower and he would have to go underground. He did appoint a new chief of staff at his office, though.

★★★

Overall Canadian federal government spending on indigenous programs amounts to \$4 billion per year. The direct benefits to status reserve Indians and Inuit are \$8,000 per person.

★★★

Blot Québec was enriched with one more member when separatist Gilles Duceppe won the Laurier-St-Marie riding in a landslide. His election underscores the fact that our Parliament is less and less a national assembly and more and more a gathering of regional representatives. The provincial premiers who met in Winnipeg did not do much to discourage such Balkanized views of our country. We stand on guard for our own little part, seems to be the prevailing

political mood. In the other byelection in Oshawa, the Canadian Auto Workers held onto their majority by saving the seat for the NDP.

★★★

The United Church elected a new moderator. He is a former Presbyterian who became a minister in the denomination in 1961. The delegates to the General Assembly did not pick an ecclesiastical bureaucrat, but rather bestowed the honour on the Rev. Mr. Walter Farquharson, pastor of a three-point charge in Saskatchewan. Congratulations, Reverend!

★★★

The economic consequences of the Middle East crisis are beginning to touch down in the Western world. Canadian airlines announced a six per cent increase in fares, and I presume that a price hike at the pumps will not be too far in the future. Better get the old bike out of the shed and tuned up. The gasoline price increase combined with the introduction of the GST in January will not reflect favourably on the inflation rate, which in the last month started to move down. The Bank of Canada even lowered the interest rate.

★★★

There are speculations that Monsieur will change the 52-32 seat distribution in the Senate by appointing a whole lot of true blue-blood Tories. There is room for 14 more senators. The Liberal majority in the Senate had so far put three pieces of legislation on a dead end alley. Monsieur would not want that to happen to the GST.

★★★

From Alberta there is news that Premier Getty is in ill health. Perforated ulcer! Too

much criticism does funny things to your body. Tell me about it!

★★★

The good citizens of Port Colborne in Ontario have a fight on their hands. A certain Mr. Carmen Trasatti walks around there with not much to cover what decent people cover in public. His neighbours have asked police to charge him with being nude in a public place. It seems to me that there is something loose in Mr. Trasatti's mental circuitry.

★★★

And then there was Mr. Campeau, the business gentleman with the Goodyear blimp-sized ego. He was slightly in debt when he got fired. He owed \$221.2 million to the Bank of Montreal, \$11.5 million to the Bank of Nova Scotia, and \$13 million to his company. How is that for shortfall? Mr. Campeau got dumped rather unceremoniously as president of Campeau corporation. Speaking about debts: Mr. Trump owes U.S. banks \$3.2 billion on top of a bill of \$69.5 million from contractors who worked on his gambling casino. The VISA bill doesn't look so big anymore, does it?

★★★

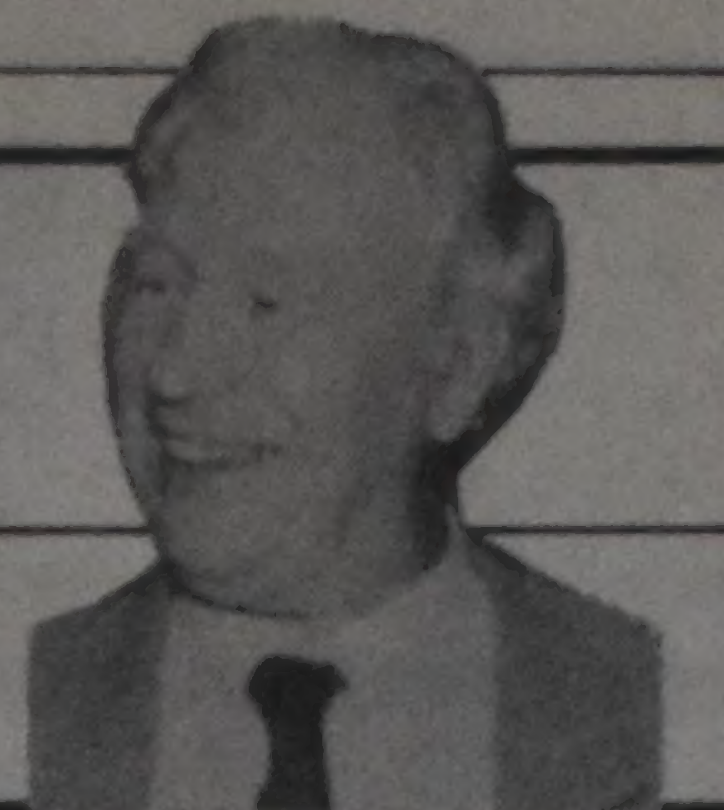
Another person who got the pink slip was the good-looking Pakistani prime minister, Benazir Bhutto. The slip was signed by the president of the country who, not quite without foundation, stated widespread corruption and legislative lethargy as reasons for the dismissal.

★★★

Alexander Solzhenitsyn was offered reinstatement of his Soviet citizenship. Solzhenitsyn refused the

Pressreview

Carl D. Tuyl



honour unless it was accompanied by an official apology. Don't hold your breath, Alexander.

★★★

Mr. Saddam Hussein, whose mental elevator is rumoured to not quite reach the top floor, held the whole world spell-bound with his military antics. Saddam means "one who confronts." The Middle East is now the fuse that could glow up into full-scale war. The U.S. is sending in the Marines, which is usually not a good sign.

★★★

South Korea and North Korea had a sort of half-hearted go at a limited imitation of the German reunification. There was to be a day of open border policy. Great hoopla, complete with TV cameras whirring away. Alas, nobody crossed the border. There will be meeting between the two prime ministers in the fall.

★★★

Still fighting and killing: Tamils in Sri Lanka, Liberian rebels and government troops, IRA fanatics, Palestinians and Jews, Colombia's drug lords, Tibetans and Chinese, and probably a whole lot more people, parties, armies, factions and forces. The blood of Cain still pulses in our veins.

★★★

Things that will vanish shortly: pennies, records, long skirts, blue Christian Reformed *Psalter Hymnals*,

phones without TV picture, corner stores and one-button men's suits.

★★★

The McDonald's eating places (you would not call them restaurants, now would you) are getting an oil change. From the laying on of cholesterol high beef tallow they will change to vegetable oil to become a kinder and gentler establishment.

Perhaps we Reformed people could find ways to be kinder and gentler to each other.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

**Peter & Marja
can be found
on page 15.**

**PLEASE NOTE:
No C.C. on Sept. 21.
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FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1070
Taber-CKTA	8:00am	1570

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHBM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR(fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO		
(Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
St. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	10:00 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

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(every Saturday)

B.C.	4 and 7 p.m.
Alta.	5 and 8 p.m.
Sask. and Man.	6 and 9 p.m.
Ont. and Que.	7 and 10 p.m.
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CRCL-Timmins	9:30 am	620

QUEBEC

CHRS-Montreal	8:00 am	1090
Valleyfield-CFLV	8:45 am	1370

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Editorial

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To see the world as "creation" requires a Christian view of science

People were having trouble understanding what Dr. Loren Wilkinson meant when he said recently at the Niagara Family Conference of the Institute for Christian Studies that we must think of our habitat as "creation." He urged us to think of the world around us as creation rather than as nature, natural resources or environment.

Wilkinson's listeners tended to think "six days" when they heard "creation." Some wanted to think of the world around us as sacred, but were not sure whether this was a good way to avoid secularism, pantheism and New Age thinking.

We will never be clear about these important issues — which influence the ways we live — until we have a sound biblical way of thinking about science, it seems to me. All around us we have a secularized science, grafted into the picture of the world as a machine. From that basically un-Christian foundation we will constantly trip over hidden wires as we try to come to a Christian understanding of the world around us.

We must turn away from believing that science can really explain *why* it rains, or *why* grass grows, or *how* the force of gravity pulls objects downward. Science describes and identifies causes and effects, but doesn't tell us anything about meaning.

In the biblical six days God created things and also the relationships among things, and how these relationships move and change. If we don't believe that God just wound up the clock and has left it alone to run by itself, how then does he stay present with the inanimate objects he created?

The Bible tells us that God causes grass to grow for the cattle, and he gives and withholds rain. That doesn't seem possible — after all, we know scientifically how those processes happen. If the Bible is right about that, our only conclusion can be that God is actively causing all the processes that science describes. From

stars moving in their orbits to electrons in their tiny orbits, from the making of chlorophyll in leaves to the falling of raindrops when they condense in the clouds, God is actively doing all this in our world today!

God is present everywhere

We know that God is present everywhere, that he fills the whole earth. He is present in the Holy Spirit, and he is present not only within people but also within the sub-human things in the world (see Psalm 104:30).

It is in this sense that the earth is "spiritual." There is mysticism here, but not the misplaced mysticism of the New Age or a "Mother Nature." If New Age is a correction to the secularity of our scientific age, Christians should be showing that it is not a right correction. But then we must not be afraid of the right kind of biblically-spirited mysticism. Too long we have drifted along with worldly secularity. We must claim science as being the way we humans are able to understand the ongoing ways in which God providentially and dynamically keeps the whole world in his hands.

This Christian understanding of science refocuses the endless and ruinous arguments about evolution and the age of the universe. If God's Spirit dynamically causes the events that science describes; if the end of the six days of creation does not bring in a secular machine that does its daily work only in the back of God's mind, then we can be more relaxed about any changes that God may have brought about as he sustains the universe.

We don't think about these things every day, nor do we need to. Nor do we need to understand precisely how it all fits together. But only with this kind of Christian understanding of science can we tackle the urgent problems of earthkeeping in ways that lead to shalom.

Robert Vander Vennen

'Liberalism' a factor in Kuwait's downfall

Our media have missed a major reason why Saddam Hussein invaded Kuwait, says Sharon Petersen in *The Christian Science Monitor*. An American who lived in Saudi Arabia for eight years, Petersen says that Kuwait's relative liberalism, with its tolerance of moves to a more open society, became a threat Hussein could no longer bear.

In Kuwait there was growing agitation for the kinds of political changes that have shaken Eastern Europe, she says. Moreover, Kuwait has a large Palestinian minority, including a highly educated segment calling for change in the spirit of the Palestinian *intifadah* against Israel. The ruling Al Sabah family has been relatively tolerant of dissent and has allowed a relatively free press.

Iraq, by contrast, has kept order by a heavy

reliance on force. Petersen says, "Dissent is not tolerated. As a result, Iraq is a land of fear and uncertainty for many." Hussein vows to keep his country stable and, from his perspective, Kuwait's rulers were failing to do that in their country.

Arab nations in the Middle East are ruled with an iron hand. Repressive and politically unstable nations are especially threatened by a growing liberalizing movement. Freedom of expression in Kuwait might spill over into Iraq. Turmoil in Kuwait would threaten the stability of the entire Gulf and the money it gets from oil.

Petersen concludes, "Above all, these recent events stand as a powerful reminder that in the Middle East, tolerance and weakness are easily confused."

RV



Like the lilies



Calling a plumber

Marian den Boer

The other morning I discovered a dripping pipe under my kitchen sink.

What to do? I had three choices: call a plumber, tell my husband, or fix it myself. A plumber would mean money and my husband was at the office, so I decided to fix it myself.

It looked like a simple matter: tighten the pipe. I grabbed a vise grip and gave the pipe a twist. Water sprayed out in every direction.

Back to option two; I phoned Marty.

"Where in the basement is the main tap to our water?"

"Why?"

I watched my kitchen becoming a pool.

Husbands don't always insist on knowing all the details; only when they know you would rather not tell. After he had been completely informed, Marty told me where to look. I found the valve, turned off the water and got out my mop.

Two hours later, I was ready for my first option: call a plumber. I turned to "plumbing" in the yellow pages. A big, clean ad for *C. Hook and Son* grabbed my attention. A nice family business, I thought. I dialed the number. A secretary answered. Her expensive professional voice should have been my hint as to the overhead involved with this company.

Minutes later a brand new, brightly painted plumber's van pulled into the driveway. A middle-aged fellow in a stunning uniform handed me his gold-embossed business card. I led him to the kitchen, sketching the details (I left out the part about the vise grip).

He stationed me at the main valve in the basement and took his place under the sink. Every few minutes he yelled, "Off" or "On" and shortly, "Okay, I got it."

"Well," he said, "that takes care of 90 per cent of your problem."

I thought: "Now we're back to where I was before the vise grip." I wondered how he was going to fix my original problem.

The lowdown

He fed it to me a little at a time. First, he told me, this leak had been going on a long time, probably a year. "How long have you lived here?"

I was relieved to be able to say, "Only a few months." Then he told me all about how people don't know what to look for when they buy a house. I let him know we had checked under the sink and noticed the brand new plastic drain pipes. "That Mickey Mouse garbage," he sneered. "Some joker didn't know what he was doing."

I tried to gain some esteem. "Well, we got the house cheaper because it needed work."

"That's the way to do it," he admitted.

Encouraged, I went on, "Eventually we want to replace all these cupboards." I was thinking years, he was thinking weeks. "You might as well order them now," he said. Then he gave me the lowdown.

"Your faucets are worn out. It's been leakin' so long your counter top's all rotted out. You need a whole new counter top. Put new faucets on this old rotted top and you'll end up with the whole works fallin' through to the basement. You might as well get the cupboards at the same time. Your sink is pretty old, too. Let us know when you get the stuff installed and I'll connect the pipes up for you."

"Of course," he added gently, "I'll have to charge you for the work I did today." I think he guessed about the vise grip.

I gasped when he handed me a bill for \$69.63. I looked at the clock; he'd only been in my home 15 minutes. He hadn't used any parts and I'd done some of his labour. To cheer me up, he told me how wonderful water was and he let me in on a marvellous get-rich-quick scheme: if I tossed a coin in a dish every time I turned on the tap, very soon I'd have enough for a nice trip to Florida. "Try it!" he challenged.

Does anybody know a nice Christian plumber?

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Longer letter

Businesspeople must temper desire for quick buck

Some weeks ago we read in *Calvinist Contact* about a real estate business going bankrupt. According to Statistics Canada, bankruptcies are up this year by some 83 per cent. This is a sad scene indeed, as it often places hardship upon people who are the least in control, including in many cases, children. A business failure is, of course, not always the fault of the owner, yet a business owner has a great responsibility not only to keep the business from failing but also to try and create a stable environment for all the people participating in this business, which, of course, is not always easy in a volatile or unsettled market place.

A question to be asked here could well be as follows: What should a business do when it makes a better-than-average profit? Are its products or service fairly priced? Are all people who participate fairly remunerated? Should the owner lower the prices for goods or services? Should he or she increase wages or salaries; should the owner perhaps take the extra profits for private use or declare bigger dividends for the shareholders? Perhaps a little of all three; but first of all a solid reserve should be established in order to avoid immediate problems during a time of economic downturn. All we need to do here is think about what Joseph did when he became governor of Egypt.

Reasons a business may fail are many. At times, things or circumstances are beyond the control of management or owners. The failures of companies one was doing business with often has a domino effect.

Sometimes greed, too-fast expansion at fault

There are also a legion of situations in which the owner or management are either all or partly at fault. I'd like to mention but a few. The one that first comes to mind is simply greed — meaning that the owner, in the hope of making a large profit quickly, will take a risk greater than the business can reasonably sustain. Yes, there is a big difference between a so-called business risk and taking a gamble.

Another reason is expanding a business too fast or beyond one's ability

to manage, or to take on a too-large debt in relation to the equity of the company.

In yet other situations, the owner or share holders "bleed the business dry." In many cases, after a few successful years the owner will leave the business in the hands of a manager and spend the bulk of his or her time at the cottage or some other place of enjoyment.

Again, mentioned here are but a few of the reasons for a business to fail. [One must realize that] to assume the responsibility for a business places obligations upon the owners. Having spent 38 years in a business (transportation), the greatest temptation in the business world that I have seen is large and fast profits. Too many are trying to reap where they did not sow, trying to take out more than they have put in, which, of course, is nothing more than trying to avoid the law of nature (creation).

The first responsibility for a Christian businessperson is to take a hard look at what I would call the "law of balance," meaning that if I make a fast or large profit, who is paying for it? Can the party really afford to pay the profit; is the deal or transaction fairly balanced, meaning that both parties (customer and company) will profit? If only one party will profit, then beware, for we can easily upset this "law of balance." And it is my opinion that every time we do, we sin against him who put these laws in motion.

In business as well as in all other areas of life, one must bear in mind that the effect of our actions will always follow those actions, and be in exact proportion to the cause. This makes life a continuing school of learning. Of course the promise and blessings of these laws, when observed, will often safeguard one from many hard knocks and disappointments.

Yes, also in business we are our brother's and sister's keeper. Our business transactions, like everything else, will follow after us and be judged by the one who said that all the silver and the gold is his, including your and my businesses.

Walter Veenstra
D & W Forwarders Inc.
Brampton, Ont.

Real estate agents must be patient

I had in mind to write something in response to the article about real estate persons in a recent *Calvinist Contact* [July 27]. But now in the August 17 issue, Willem Hart expresses my thoughts much better than I could.

Times go up and down. I overheard my father and a neighbour say to each other 60 years ago: Onions and pigs are risky to raise; too many ups and downs. Don't have them; or stay with them for five or 10 years and then the average is OK.

I think this applies to the real estate profession too. A local real estate agent is quite satisfied with his sales today.

John den Boer
Port Perry, Ont.

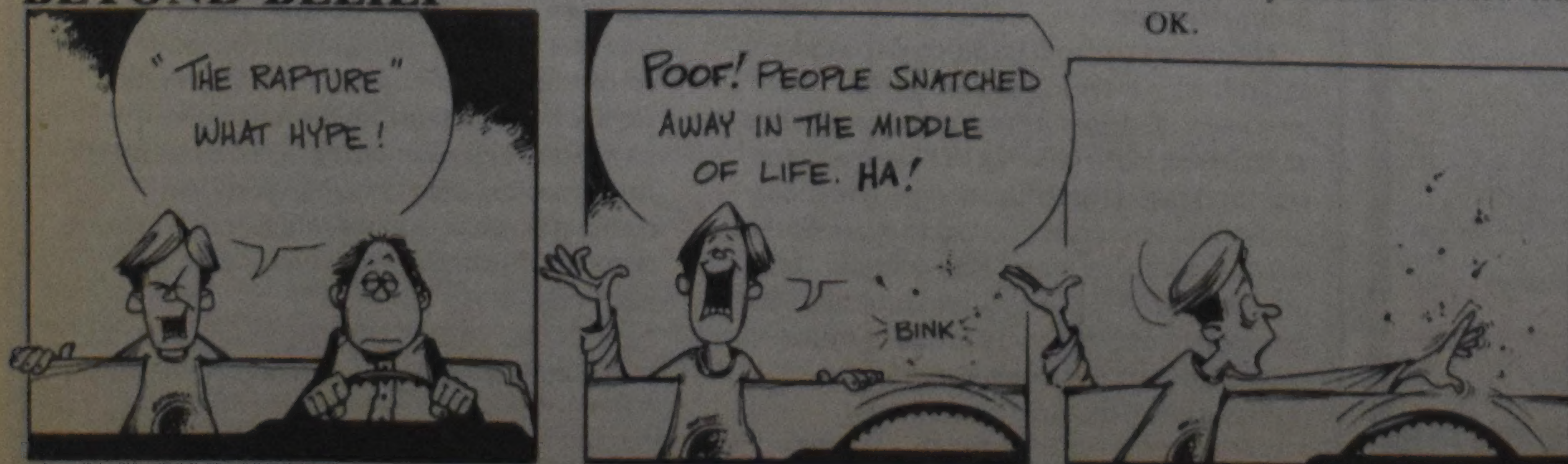
Appreciates willingness to tackle 'thorny issues'

Keep up the fine work. We appreciate the cultural expression of both "Dutch" and "non-Dutch" as it is revealed through the articles and comments of your contributors and readers. We especially appreciate the willingness you have demonstrated to tackle controversial and thorny issues.

May God grant you all continued wisdom, insight, courage and perseverance in the tasks ahead.

Neal and Cheri Buiter
Innerkip, Ont.

BEYOND BELIEF



Environment

Environment-conscious consumers should know what they're buying

(Canadian Scene) — One of the most "environmentally friendly" actions consumers can take is to find out what that term really means, experts say.

What are "green" products? Is that expensive "natural" cleaning powder the best environmental choice or would it make more sense all-round to use baking soda? For that matter, is the expensive cleanser really nothing more than baking soda? What's organic? Is recyclable better than reusable; cotton better than synthetics?

These are all questions consumers, business and government have to answer together. Environmental conservation is going to be the issue of the '90s, say representatives of the Ontario Ministry of Consumer and Commercial Relations (MCCR).

"Shoppers have to look beyond healthy-sounding product names for

explanations of why a particular item is better for the environment than others," says Carolyn Lentz, MCCR's consumer-education specialist.

"They can use purchasing power to persuade manufacturers and retailers to act responsibly by providing adequate information about their products. And government can help by establishing guidelines, encouraging disclosure and passing laws if necessary."

This is already taking place in some fields.

National standards are currently being developed for a number of consumer products through the Environmental Choice program, established by the federal government's Environment Canada.

'Ecologo' will help identify 'green' products

The program is designed to help shoppers identify

products considered "good environmental choices" through the use of a certification symbol, called the ecologo. The symbol consists of three birds nestled together in the shape of a maple leaf. A brief statement of the reason why a product has been certified will accompany the ecologo on the package label.

"We're going to see more and more 'green-product' guidelines set by industry, government and consumer groups as time goes on," says Lentz of MCCR. "However,

even in future, you'll have to be prepared to ask a lot of questions, because there will always be grey areas. Even scientists don't always agree on the best choice."

Many products marketed as good environmental alternatives are also labelled with a supporting explanation for that claim. For example, a detergent might be labelled "phosphate-free" or stationery could be "made from recycled paper." Consumers should look for this kind of supporting statement,

Lentz says.

"That way you have some reassurance that the green product claim has some basis. There may not be a legal definition of terms like green or environmentally-safe, but manufacturers can't claim a product is phosphate-free if it's not. Of course, if you don't know that phosphates are harmful, none of this helps. You'll still have to educate yourself about environmental issues if you want to be sure you're helping."

Canada unveils labels marking products as 'environmentally friendly'

Alyn Edwards

(Canadian Scene) — The Canadian Ministry of the Environment has unveiled a new environmental choice program to help shoppers to easily identify products that do not pose a threat to the environment. The federal government has set up an Environmental Choice Board to study products from the standpoint of ingredients used in their manufacture to the way they are used and how disposable they are. If a product meets all the criteria, its manufacturer is allowed to use an Environmental Choice "ecologo" design with doves and the Canadian maple leaf at the centre.

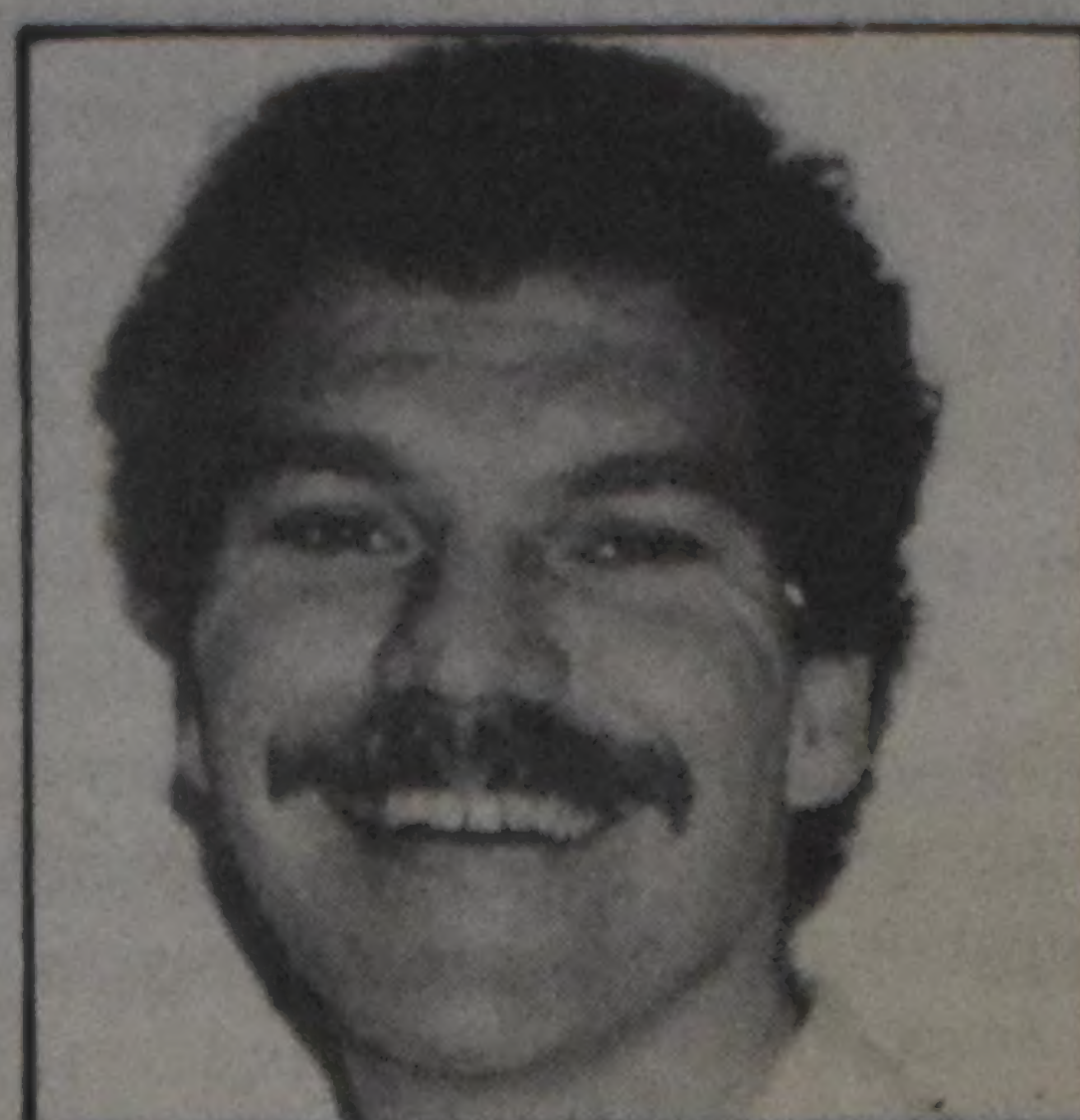
Must meet guidelines

Among the first products to receive the environment certification are cloth diapers that are reusable, two brands of re-refined motor oil, three brands of water-based paint, cellulose insulation and recycled paper.

Product types eligible to carry the ecologo if they meet Environmental Choice guidelines are zinc-air batteries, water-based paints, fine paper, newsprint and miscellaneous products from recycled paper, heat recovery ventilators, thermal insulation from wood-based cellulose fibre, re-refined lubricating oil, products made from recycled plastics and cloth diapers.

Guidelines for another five product types will be added soon. To obtain the ecologo, the manufacturers, importers and retailers of goods within these categories can submit their products for testing and licensing to the Canadian Standards Association which has been contracted by Environmental Choice to assess products.

The 16-member Environmental Choice Board has been appointed by the federal government to oversee the development of the guidelines and certify products and services.



Harry Spaling



Our place and task in the environment

A creative strategy for saving rain forests

Tropical rain forests cover only six per cent of the earth's land surface but contain more than one-half of the world's five million species. In addition to providing diverse habitat for numerous plants and animals, rain forests are rich biological ecosystems with immense genetic diversity, providing an important gene reservoir for life in general but also for human uses such as breeding improved plants for agriculture and medicine. Rain forests also play a major global role in absorbing carbon dioxide, the major atmospheric gas contributing to global warming.

Despite their significance, rain forests are disappearing. Of the 1.5-1.6 billion hectares that once stood, some 900 million hectares still exist. Each year, 7.6 to 10 million hectares are destroyed outright and another 10 million hectares are disrupted. If these trends continue, some 10-20 per cent of the earth's plant and animal life will disappear by the year 2000.

Pressures from within and without

Rain forests are disappearing for several reasons. In many developing countries population pressures require more land as demand for food increases. Most developing countries still rely on *extensive* rather than *intensive* agriculture, which requires an increase in land area to raise food production. Additional land comes from clearing rain forests. Traditional farming practices such as shifting cultivation are experiencing shorter soil regeneration cycles which forces farmers to clear more rain forest in their search for productive land.

The transition from traditional to modern agriculture is often stimulated by the international demand for products such as beef which result in the clearing of huge tracts for grazing. As this transition occurs, remaining traditional farmers are forced to move further into the rain forest where they continue their practise of shifting cultivation. International demand for tropical wood products by the developed countries encourages further exploitation of mature forest stands.

Interest payments to Western banks encourage even more exploitation as developing countries struggle to generate hard currency from the sale of beef or wood to North America, Europe and Japan. The ecological capital of developing countries is being sacrificed for economic debt owed to developed countries.

At present only five per cent of rain forests are protected through tropical forest reserves or national parks. Scientists claim a minimum of 20 per cent should be protected to preserve species diversity.

Creative strategy

Steps are being taken to preserve a greater proportion of rain forests. A recent innovative strategy has been to swap a portion of a developing country's economic debt for guaranteed preservation of tracts of tropical forest. Advantages for the developing country include reduced debt burden, preserved ecological capital and continued ownership of a natural resource.

Led by organizations such as the World Wildlife Fund, "debt-for-nature" deals have been made with Bolivia, Costa Rica, Ecuador, Madagascar, the Philippines and Zambia. To date, economic debt has been reduced by \$85 million among these countries, a tiny amount compared to the almost one trillion dollars of debt, but an effective strategy for rain forest preservation which can be replicated in many other countries.

Until recently, economic interest was valued more highly than ecological capital. The recent success with "debt-for-nature" swaps demonstrates that political and economic forces can be moved so that now, ecological capital is valued more highly than interest payments. This re-ordering of values is critical for preserving and managing creational resources such as tropical rain forests which are seriously threatened by human actions and inactions.

Harry Spaling is a doctoral candidate in geography at the University of Guelph, Guelph, Ont.

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Cinema/Arts

Music Review

Marian Van Til

Good Question

Recorded and engineered by Steve Fowler and Sean Meriano at Barnyard Studios, Cedar Springs, Ont.; produced by Bill Van Dyk. Songs written by Bill Van Dyk and Paul Vanderkooy. Vocals, electric and acoustic guitar, Bill Van Dyk; 12-string guitar and vocals, Paul Vanderkooy; bass and background vocals, Brad Davis; drums/percussion, Fred Feyen; vocals and background vocals, Lara Schat. Available for \$12.50 by writing or calling: GOOD QUESTION, Bill Van Dyk, 116 Tissiman Ave., Chatham, ON N7M 2G7; (519) 351-1210.

Good Question is an album full of no nonsense, straightforward acoustical rock 'n' roll that recalls the early days of the genre. Except for overdubbed background vocals on two numbers, you'll hear no electronic "enhancing" or synthesized sound on this recording. In fact, electric guitar and bass are as electronic as it gets.

In my book, that's a plus. There is too much pop music, especially Christian pop music, that is "doctored" — smoothed out to suit the tastes of a mass market that prefers comfort to challenge.

That doesn't mean, however, that this album will make you uncomfortable or that it takes a lot of work to enjoy. It does mean that it's off the mainstream (in both text and music), closer to old-time rock 'n' roll or even folk music than to Christian Contemporary Music.

This album doesn't seek to be overtly Christian in the sense that it's devotional or based on scripture texts. Rather it, as writer and producer Bill Van Dyk says, looks at life (not just "faith life") from a Christian perspective but doesn't pretend to have all the answers. Instead, it's Van Dyk's intent to ask some "good questions."



Good Question in the works at Barnyard Studios; Steve Fowler (engineer) and Lara Schat (vocals).

So these 12 songs focus on the enigmas of relationships — with lovers, friends, neighbours; on acknowledging one's own emotional frigidity; on an obsession with cars; on Western cultural superiority. And one song paraphrases Psalm 19. The album is an interesting if not altogether coherent mix of subjects.

The writing, though, is smooth and seems to come easily. These songs say what they mean to say (whether you understand every nuance or not), and say it well; and the wedding of texts to tunes and beats works well. The music isn't complex but it's catchy and gets the texts' messages across.

The main flaw here (it's big but not fatal) is not in the writing but in the performance. The guitar work is perfectly acceptable but the vocals certainly aren't. The lead singing is characteristically a little flat — more than a minor annoyance to listeners with even a mildly good ear. That, in turn, makes it impossible for the vocal ensemble created by lead singer(s) and background singer(s) to be in tune.

These are honest, even poetic songs, worth listening to, and worth being sung well. But not every good songwriter is a top-notched singer. (In fact, for that reason, thousands of songs written over the last decades have been popularized by someone other than their authors.) If Good Question's songwriters can accept that, they could go far.

Canadian sculptors win important Italian award

(Canadian Scene) — Fifteen members of the Sculptor's Society of Canada whose works were represented at an important competition in Italy recently received the only group award presented.

The show was the Ninth Biennale Dantesca at Ravenna, Italy. Named for the poet Dante Alighieri, whose tomb is in Ravenna, the competition required that all sculptures submitted be based on a specific theme or section of Dante's Divine Comedy. This year's theme was drawn from Dante's "Purgatory."

In all, 328 sculptors

represented 21 nations. There were 16 awards, four honourable mentions and one group award.

The group award was presented to the Canadian sculptors by Cardinal Paul Poupard, president of the Vatican-sponsored Biennale. The silver trophy was accepted by Toronto sculptor Maria de Nagay, president of the Sculptor's Society of Canada. De Nagay is exhibiting her work at the Biennale but because she was a member of the board of judges, her work was not included in the group entry. The 14 judges represented

Bulgaria, Hungary, Japan, Poland, Romania and the U.S.S.R. as well as Canada.

The exhibition of the works entered in the Biennale will continue in Ravenna until September 23.

On her return from Italy, de Nagay acknowledged the support of the Government of Ontario. She said, "If the Ontario Ministry of Culture and Communications had not assisted the Society, Ontario and Canada could not have been represented at this world-renowned art event."

Teen-aged violinist from Alberta debuts at Lincoln Centre

(Canadian Scene) — Edmonton violinist Juliette Kang, 14, presented the North American premiere of Vivaldi's Double Violin Concerto in F, at Lincoln Centre, New York, June 14.

The concert occurred under the auspice of Young Concert Artists Inc. of New York, a non-profit organization which chooses talented young musicians and launches their professional career. It has discovered the likes of violinist Pincas Zukerman and pianist Emmanuel Ax.

Currently a student at the world-renowned Curtis Institute of Music in Philadelphia under the tutelage of Dr. Jascha Brodsky, Kang was enrolled as the youngest violin student ever. She is

expected to graduate with a bachelor of music degree at age 15. She began her music training at age four under the instruction of several Edmonton teachers including James Keene and Ronald Shean.

In May, Kang participated at the Evian Music Festival in France as a member of the Curtis Institute Orchestra. In July and August, she performed at the Marlboro Music Festival in Vermont where she was one of the youngest performers, selected by audition.

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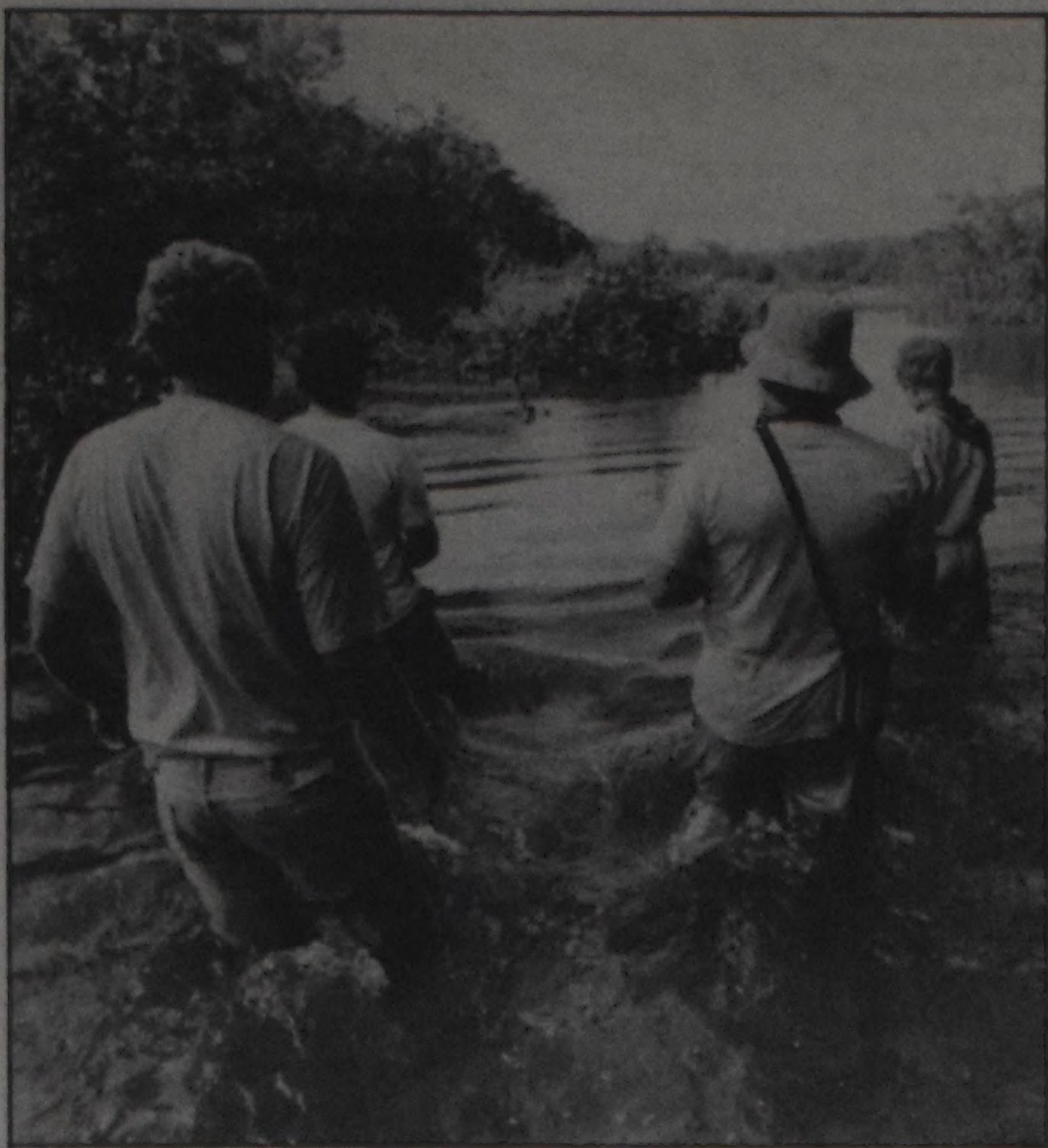
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Church

Marian Van Til, page editor

Canadian campers travel to Cadet International Camporee in Iowa



Photos: Courtesy Calvinist Cadet Corps

Camp director Gerry Bysma of Mississauga, Ont., (r.) surveys the Cadet camporee's abandoned campsite. Due to record flooding in Iowa's Cedar River basin five days before the camporee, the camp was moved to a new site 40 miles away.

(CCC) WATERLOO, Iowa — About 300 boys and men from Canada joined 800 campers from the States at the Calvinist Cadet Corps' big Cadet International Camporee near Waterloo, Iowa, earlier this month. The Calvinist Cadet Corps is the Christian Reformed Church's (CRC's) denomination-wide boys' program, patterned somewhat after the Boy Scouts.

During the week-long event which began August 1, participants lived in hand-made shelters, cooked over open fires, and got an unexpected close-up look at a major flood on a nearby river.

Campers came from British Columbia, Alberta, Ontario, California, New York, Florida and 15 other states. The event was organized by 150 Christian Reformed and Reformed youth workers in the Cadet Corps' Hawkeye Council, which includes clubs in central and eastern Iowa. Gerry

Bysma, of Mississauga, Ont., serves as the president of the Cadet Corps' 160 Canadian and 480 U.S. clubs, and also served as director of the campout.

Campout planners had some tense moments five days before the event was scheduled to start, when a record-setting flood in Iowa's Cedar River basin forced them to abandon a campsite they had been preparing northwest of Cedar Falls. When the campout began portions of the campsite were still under five feet of water.

The Cadet Camporee was one of the largest primitive-style campouts ever staged in eastern Iowa. The Cadet organization's volunteers laid out a temporary village with food distribution, medical, sports and transportation systems. On Sunday morning, August 5, the campers hosted an additional 1,000 visitors — mainly parents and family members — who attended a

special worship service and ate a noon meal with the campers.

Few idle moments

Daily activities included archery, orienteering, riflery, campcraft demonstrations, flint-and-steel fire building and an excursion aboard a Mississippi River stern-wheeler.

When the campout ended the campsite was restored to its natural state.

The campout had an underlying theme, "Firmly planted, deeply rooted," based on Mark 4:28-29. The camp chaplain emphasized respect for the environment, careful stewardship of natural resources and personal responsibility for God's creation. Daily devotions were led by the Rev. Ron Noorman, a CRC pastor from Cutlerville, Mich.

Cadet International Camporees are held once every three years in various locations throughout North America and are sponsored by the Calvinist Cadet Corps of Grand Rapids, Mich. All of the camporees are located in remote areas. They expose boys to wilderness survival skills, conservation issues, environmental concerns and spiritual topics. Previous camporees have been held in Colorado, Kentucky, Michigan, Washington, South Dakota, California, and Orangeville, Ont. This year's event was the largest in the Cadet organization's 38-year history.

Most of the boys who attended the camp were 12 to 15 years old. They were arranged in groups of 10 called "cadres" which formed the boys' basic social groups for all daily activities, meals and sleeping.

Largest in North America

Richard Broene, who serves as executive director of the international Cadet organization in Grand Rapids

commented on the size of the Waterloo campout: "As far as we know, the Cadet organization's camporees are the largest events of their kind in North America."

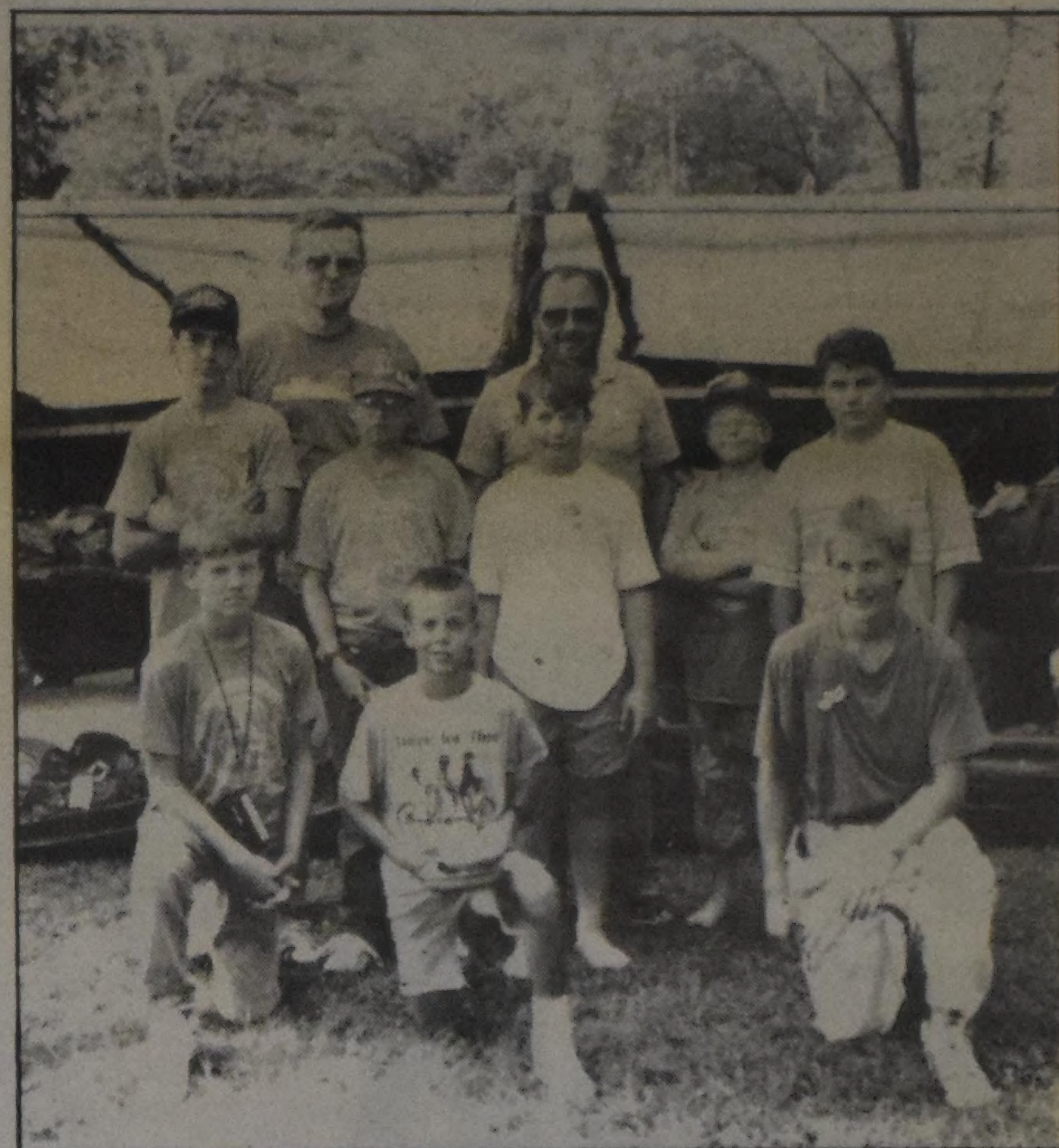
"There are several youth organizations that put large groups into barracks-like housing, tents or dormitories with central food services," Broene continued, "but this is the only group that has over a thousand people sleeping in handmade shelters, cooking their own meals in the open and conscientiously returning a site to its natural condition when it is all over."

"This whole thing was more than three years in the planning," commented Phil Hoogeveen of Sully, Iowa, who directed the planning on the local level. "When the flood hit our original campsite we had to make some fast decisions and work some long hours to set things up in the new location.

"It was not possible to postpone or cancel the event, since many of our people were already en route to the camp when the flooding started. We appreciated the co-operation of the Black Hawk County Board of Conservation as we scrambled to find a new place and get it ready for everybody."

"The key to making an international camporee successful is volunteer labour by many people," Hoogeveen concluded. "Not only did the volunteers work hard for many months before the campout, but they also did some excellent last-minute work to overcome the water problems."

Camporee participants from Michigan kept a close eye on the systems and logistics of this year's Iowa Camporee. The organization's next camporee will be held near Grayling, Mich., in 1993.



Counsellor Peter Vander Sar of St. Paul's Station, Ont., (back row, second from left) supervised the activities of eight boys during the week-long Cadet International Camporee. He was assisted by Counsellor Dan Huisman of Grand Rapids, Mich. (back left). Cadet James Wildeboer of Lacombe, Alta. (front right) was a member of Vander Sar's Cadre.

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Anglican Church appoints 'evangelical' archbishop

Marian Van Til

LONDON, England — Newly-named Archbishop of Canterbury George Carey, 54, is described by other church leaders as "an evangelical, conservative on most issues and stressing a traditional interpretation of the Bible," reports the Evangelical Press (EP) in the August 3 edition of its News Service.

Carey succeeds Robert Runcie as the spiritual head of the 70-million member worldwide Anglican Church. Runcie, 69, will retire in January 1991. The Archbishop of Canterbury is a centuries-old office whose occupants are appointed by England's

monarch. As the Archbishop. Carey will be the 103rd successor to St. Augustine.

Carey grew up in a working-class family but describes his life as a "rags to purple" story which saw him become a scholar and church leader. He is married and has four children and two grandchildren.

Runcie "enthusiastically endorsed his successor," reports EP, calling Carey "a theologian who commands broad respect." Carey, a bishop for less than three years prior to this appointment, is also described as "warm, intelligent and highly educated, open, and holds strong

religious convictions. At the same time ... he has the ability to be open to contrasting opinions on matters of doctrine and politics."

Carey will have to face at least one contentious issue in the near future: the ordination of women. Many parts of the Anglican Communion already ordain women but the Church of England does not.

See Church News
on page 19 ...



A Presbyterian Comments

Robert J. Bernhardt

Church must reaffirm call to missions

There seems little doubt that the church in North America is in urgent need of a stirring call to mission. Its personal and financial resources, while declining, are still incredibly vast. Tragically the church's will to live vibrantly seems more and more to be replaced with a contentment to survive. Observers of various stripes and parties both inside and outside the church feel that if it is to survive as an institution it must be challenged to live and proclaim the gospel with renewed vigour.

In that regard, the statement "Regarding Theological Rationale For Mission Work" presented to the June 1990 General Assembly of the

Presbyterian Church in Canada seems to miss the mark. A situation which seems to demand ringing challenge is addressed in vague and tentative terms with a disconcerting lack of passion.

Admittedly the assignment to produce a "theological statement" might seem to some to invite dreariness. However, those who have encountered some good theological statements know that they can pulsate with vigour and vitality.

It is also true it is a real challenge for a committee to prepare a theological statement which will satisfy a theologically diverse church. But the results in this case seem

especially unfortunate.

Uninspiring

The statement is three pages long, of which almost one third is a very non-dynamic prelude. The finale of this prelude states the document is "simply meant to encourage the church to concretize mission in terms of specific contexts."

Even though variations of the words "concrete" and "context" are used 15 times in the prelude, it is not convincing. This is not the sort of document that is going to inspire or challenge anyone to do anything.

Neither is the document especially profound theologically. For example, it

chooses the incarnation of Christ as its "model for mission and theology." Other aspects of what the church professes concerning Jesus Christ are ignored.

The document is conspicuously vague when it talks about a witness that is to be "inclusive" in a pluralistic world. This deficiency is certain to lead to considerable controversy when the document is discussed in the church. An observer might conclude that the document's ambiguity on this very issue explains the lack of urgency that characterizes the whole statement.

It lacks the fervour that must accompany the recognition of

lost sinners that are in urgent need of the redeeming grace of Christ. A topic as vital as the mission of Christ's Church deserves a more adequate and vital presentation.

Fortunately the General Assembly declined to adopt the statement as an approved "Approach to the Theology of Mission" and merely referred the document for further study. For the sake of the witness of the Presbyterian Church in Canada it is certainly to be hoped that something more vital and dynamic can be declared on this critical topic.

Robert Bernhardt is pastor of Chalmers Presbyterian Church in Hamilton, Ont.

Seventh-Day Adventists bar ordination of women

INDIANAPOLIS, Ind. (EP) — The ruling body of the Seventh-day Adventist Church voted last month to continue the denomination's practice of not ordaining women.

Delegates to the church's 55th world conference voted 1,173 to 377 to accept a commission's report that ordination of women would

disrupt the world church and should not be introduced. Support for ordination of women came from European and North American delegates, while those from Africa, Asia and South America opposed the idea.

A leading founder of the Seventh-day Adventist Church was a woman, Ellen White,

whose writings of heavenly visions have shaped the church's theology and practice. "It's not only ironic, but appalling that we can't ordain women when our leading founder was Mrs. White, someone we quote more than St. Peter or St. Paul," said Herman Loris Kibble, an Adventist minister from

Oakland, California.

Though the Seventh-day Adventist faith was born in 19th-century America, only 10 per cent of its present 6.2 million members live in North America. Still, North American Adventists provide 80 per cent of the \$160-million annual budget of the denomination's headquarters.

According to church statistics, the denomination has grown by 1.8 million members since 1985. The rate of conversion is much higher overseas than in North America: in 1989 there were reportedly 90 conversions to the faith daily in North America, and 361 per day in East Africa.

Nun named president of Covenant House

NEW YORK, N.Y. (EP) — Sister Mary Rose McGeady, a Catholic Charities official with more than two decades of experience in dealing with troubled youths, was named president of Covenant House July 10, succeeding the Rev. Bruce Ritter.

Ritter, who founded the organization in two apartments

on the Lower East Side in 1968 and built it into the nation's largest shelter for runaway youths, resigned in February after it was alleged that he was involved in financial and moral misconduct. Ritter has denied the allegations, which are under investigation.

McGeady said that whether or not Ritter is exonerated, the

scandal has hurt the ministry of Covenant House, but added that she is hopeful that the ministry's support base can be recovered.

In her previous position as senior administrator for Catholic Charities in Queens, she was responsible for a staff of 800 and a budget of \$40 million.

Ancient 'erotic' love letter was written by Samson — to Delilah?

JERUSALEM, Israel (EP) — Scholars are currently working to decipher a portion of a letter discovered among the Dead Sea Scrolls, one which may shed light on the relationship of one of the most well-known couples in history: Samson and Delilah.

The letter, three lines and nine words of it, were definitely

written by the famous Samson of the Bible, says John Strugnell, the leading expert on the Dead Sea Scrolls, and head of the team of scholars who have exclusive access to most of the unpublished scrolls. He is also certain that the letter is a love letter. He cannot say whether it was addressed to Delilah, however.

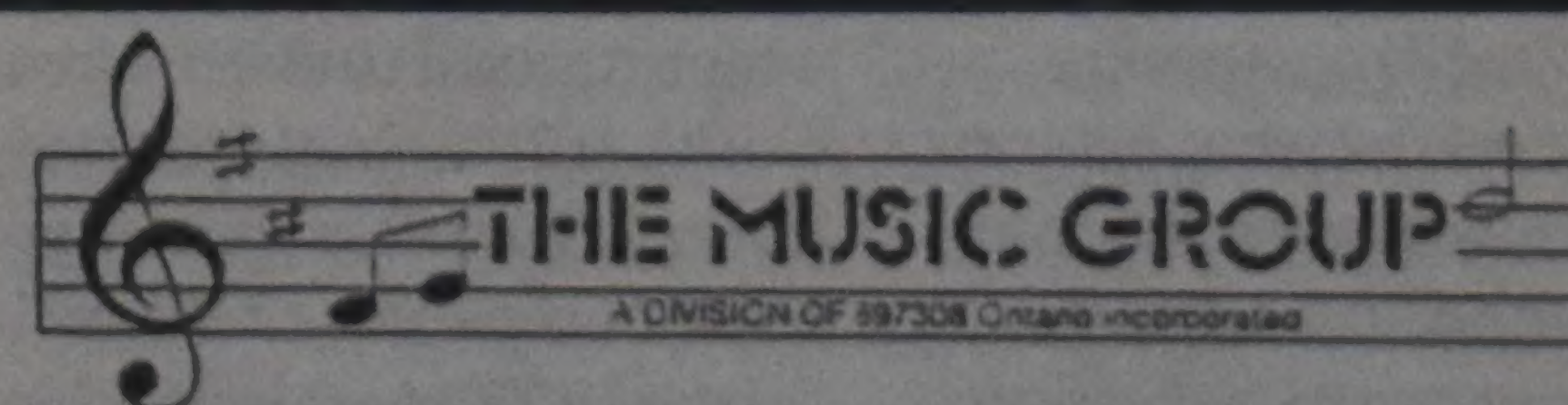
Strugnell said the letter was "erotic and sapient literature," much like that which was developing in the Hebrew culture during Samson's life, recorded in the book of Judges. Strugnell said he has deciphered part of the letter and will release details when he is finished.

Preparations for REC 50th anniversary

GRAND RAPIDS, Mich. (REC) — In 1996 the Reformed Ecumenical Council (REC) will celebrate its 50th anniversary. The REC interim committee will be recommending that Grand Rapids, Michigan, be selected as the site of the REC Assembly in 1996. This recommendation will go to the

1992 Assembly for approval. The REC's first meeting took place in Grand Rapids. Three churches met there in 1946 to form the council — the Reformed Churches in South Africa, the Reformed Churches in the Netherlands, and the Christian Reformed Church in North America. The

interim committee also discussed several ways in which to celebrate the anniversary. Among the suggestions were the publication of a commemorative booklet, an essay competition for youth, and a one-day forum on "The REC on the Threshold of the 21st Century."



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Short Story

Pining away

Carl D. Tuyl

Their marriage took place on a cloudy Monday afternoon in the fall. They had decided to go ahead with that "ceremonial triviality," as he called it, only after he had been offered a position at the university.

Someone at City Hall had declared them to be husband and wife with a voice so full of boredom that it had reminded her of the time-recordings one can call on the telephone.

There had been other couples. Some of them were dressed in the traditional bride and groom attire and a few of the brides held little bouquets of flowers in white-gloved hands. He had worn his favourite corduroy pants with a dark blue sweater and his threadbare blue-jean jacket. She had not been able to resist the temptation to dress up and had worn a new, rather expensive suit for the occasion.

When they came home after the wedding he went immediately into his study to continue working on his dissertation. She felt a slight stirring of disappointment, as if he had let her down in some way. She went out to buy fresh bread and vegetables at the market and then occupied herself in the kitchen, cooking quite a festive meal: minestrone soup, boiled potatoes with white asparagus (covered with slices of hard boiled eggs), roast beef, mushroom gravy, a Bordeaux wine and sherbet mixed with liquor for dessert.

He ate with his customary total disregard for what was on his plate. Eating was for him the same bothersome, time-consuming necessity as buying groceries or filling up the car, which he always forgot to do. More than once the car had run out of gas when he was on his way to the library.

She scooped food onto his plate. After a few moments he wanted to discuss Marx's criticisms of morality with her. He made sweeping movements with his fork to underline his statements.

"Don't you feel like a bit of celebration?" she asked. Interrupted in his expressions of agreement with Marx, his fork suspended in mid-air, he raised his eyebrows and asked with utter amazement in his voice, "Why?"

"We were married today," she answered.

He launched into a wordy critique of bourgeois behaviour. She had heard him speak on that subject on many occasions. A couple of months ago she had proposed to replace the couch that they had bought at a garage sale with a new one, because the springs on their worn-out sofa were

bursting through the upholstery like unwanted dandelions flowering in the crack of a sidewalk. Then, too, he had spoken to her about how he despised middle class decorum and habits.

She had always admired the way in which he could so logically and masterfully apply philosophical theories to the most ordinary situations of life. She was proud of him when he debated politics with their friends on evenings when she served wine and cheese. Yet now when he again marshalled his intellectual powers to show that no celebration was called for, she felt a strangely poignant flutter of disillusionment. It made her uncomfortable.

She poured him a glass of the very expensive wine she had bought. He drank it in one swallow as if it were Kool Aid. A piece of greenish vegetable stuck in his beard, like a lonely decoration on an otherwise bare Christmas tree. She noticed with sudden shock, as if it were the unexpected diagnosis of a painful illness, that she did not like the way he ate.

After dinner he went into his study again. She watched television for a while. When the program finished she made coffee and brought him a cup. The eerie glow from the screen of his word processor spread a yellowish light in the room. He drank his coffee and then kissed her passionately. They made love on the cot on which he used to sleep when he worked till the early morning hours. The softly whirring noise of the computer fan formed an almost inaudible background to her subdued cries of delight.

On her lunch hour the next day she bought a little potted pine tree. "To mark the occasion," she said to herself. "When we buy a house, I'll plant it in the garden to remind us of our wedding day." She took it home in one of those green-coloured paper wrappings. It billowed in the wind as she left the car on the parking lot of their apartment building. She put the miniature tree on the window sill of the livingroom where it had a southern exposure.

When he came home he immediately went into his study. He had no time, he said, to sit down for dinner, and he asked her to bring him a couple of sandwiches. She brought him ham and cheese buns with leaves of lettuce and a touch of mustard, the way he liked them. He thanked her. She recalled his passion of the previous night and she waited. He continued to type on the keyboard. Words and

sentences appeared in steady succession on the screen. She picked up some books that had fallen from his desk and then, afraid to disturb his concentration, went back to the livingroom. She turned the television on, but as she switched from channel to channel there was nothing that caught her interest. She went to bed early that night. She dreamed about planting a tree in the garden of an old farmhouse. The tree grew and reached gigantic proportions. A storm blew into her dream and the tree fell on the house, killing her. She woke with a shock, fear clinging to her like a piece of sticky tape that you can't shake loose from your finger. The clock radio showed 4:30 a.m. The bed beside her was empty, and she could hear the clicking sound of his fingers punching at the keyboard.

When she was about to go to work in the morning he was sleeping on the cot. She watered the miniature pine tree, packed her lunch and left. She tried to close the door with a minimum of noise so that she would not wake him. She ate her lunch in the cafeteria and told the woman who joined her at the table that she had gotten married. She caught the woman's quick glance at her ring finger. He had not given her a ring. His grant money had run out, and she supported him. She had not wanted to buy herself a wedding ring and neither had she wanted to press the money for that purchase on him. It would have been

humiliating.

The apartment was empty when she came home. He spent long hours on research in the library. She noticed that there was a slight change in the appearance of her pine tree. Some of the branches hung down. It gave the plant an unhealthy, mournful appearance. "Not enough water," she thought, and she poured some on the earth in the pot.

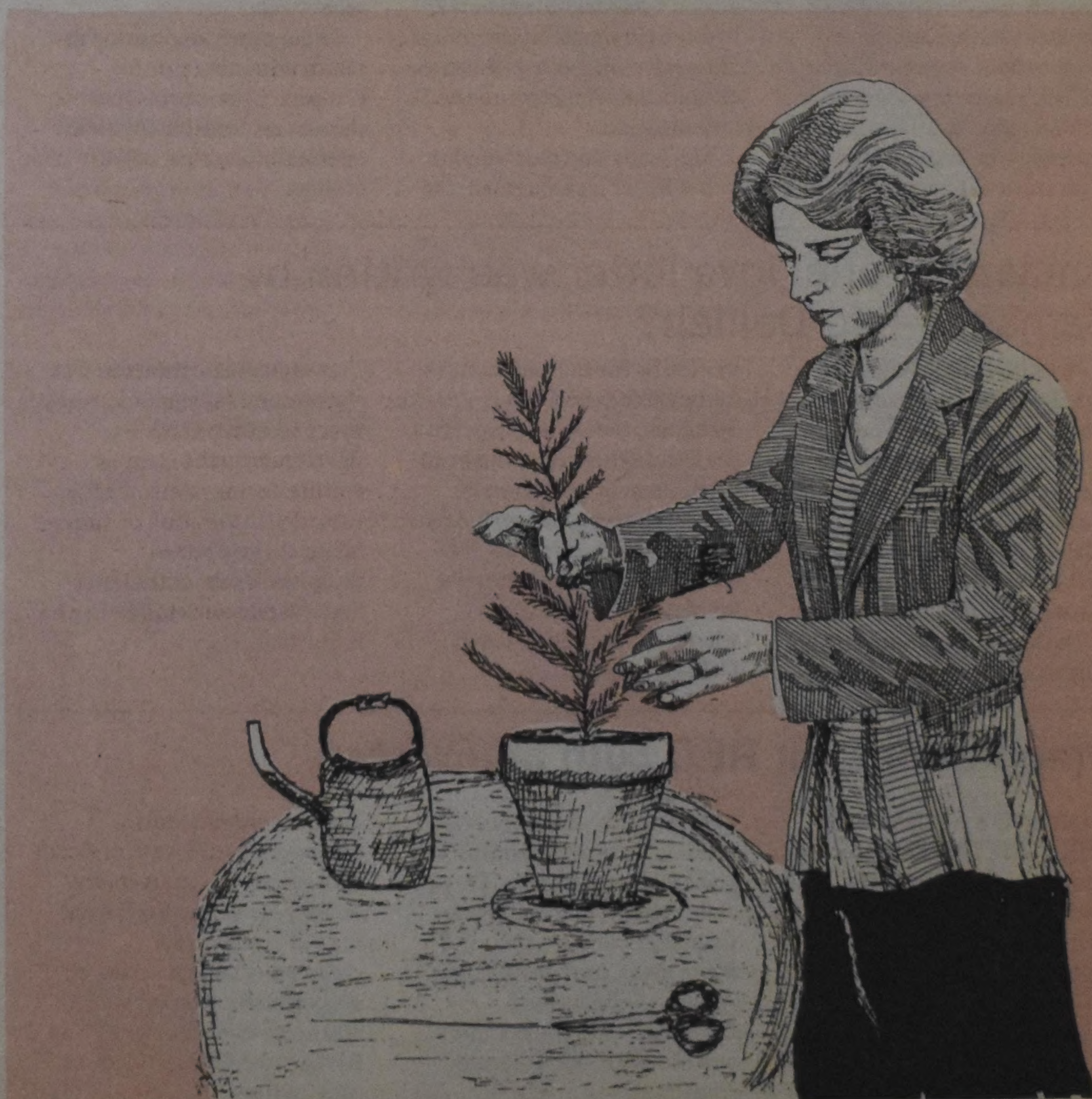
He came home, after the library closed, with a half dozen books under his arm. "I'm starved," he said in passing, disappearing into his study. She heard the books fall on the floor. She continued reading, shifting her position on the couch to avoid one of the protruding springs. She was aware of the fact that he expected her to make him something to eat, as she had always done. Often, after she served him his evening meal in the study, they would make love, but now she experienced a strange resistance to his unspoken presumption. This unknown reaction to his manner puzzled her. She had never analyzed their relationship very deeply. Her loving surrender to him had been, she knew, in deep admiration for his intellect. She had felt flattered when they began to date. When after a few months he suggested that they live together, she had been elated. Now, suddenly some of that elation had left her. It was still there, she told herself, but

ever so slightly chipped, like damage on the underside of a fine china platter. Nobody could see it, but you knew it was there.

He called her name. She closed her book and went into the kitchen. She stuck a TV dinner in the microwave oven, and when it was cooked she brought it to him. He ate absentmindedly, continuing to type on the keyboard. She watched him eat, and then returned to the livingroom. He did not seem to notice. She read for a while and then went to bed. She woke up in the morning with a slight headache. She took some aspirin with her coffee, and just before she left the house she glanced at the pine tree. Some more branches had that downward bend, and she watered the pot again.

During her lunch break she went to the florist where she had bought the pine tree. She described to the man at the counter the plant's droopy appearance and asked for his advice. The man sold her some fertilizer to mix with the water. She prepared the mixture when she came home from work, and gave the plant some.

She cooked a light dinner and waited for him to come home. They ate together at the kitchen table. She asked him to go to a movie. "Like we used to," she said, wanting to get him away from the word processor for a few hours. He said it was impossible. The pressure of the deadline, the flow of inspiration, the data



fresh in his mind, the due dates of books; he lined up his apologetic arguments like a general positioning his troops. When he was about mid-sentence, she had already decided to go by herself.

The next morning she saw that her pine tree was definitely sick. Not only did the branches hang down, but they also showed a brownish colour at the ends. The earth in the pot felt quite wet to her touch, and

she decided not to add water. Instead she placed the plant at another window. "I don't have a green thumb," she confessed to herself, as she remembered her mother's ability to make all plants flourish. The thought of home made her decide to visit her mother on the weekend. She announced her plan that night. He was not too pleased. He needed the car, he had arranged for friends to visit, they were to have a very

important discussion, he could not cook, and he did not like coming home to an empty apartment. She noticed the usual massing of counter-arguments, and she realized that all of them were grouped around his own interest, like bodyguards around an important person. It strengthened her decision to visit her mother.

His resentment settled between them like a late frost

on early blossoms. During the rest of the week he worked until the early morning hours, and he was still asleep when she left for work. When he came home at night he did not ask her to make sandwiches, but quite demonstratively carried packages of take-out food into his study. When she left on Friday evening he kissed her perfunctorily on the cheek and wished her a good time.

She returned early Monday

morning, letting herself into the apartment. He was asleep in the study. The computer fan was still running. She went into the kitchen to make herself breakfast, and when she sat down in the livingroom to read the morning paper, she noticed that the pine tree had died.

Carl Tuyl retires Sept. 1 from the pastorate of First Christian Reformed Church, Kingston, Ont.

Feature

Sunday shopping:

Another Christian perspective

*John Vriend:
There are better
reasons than we've
stated so far for
maintaining a day
of rest*



Photo: courtesy John Vriend

John Vriend

For some time I have felt uneasy about our Christian opposition to Sunday shopping. I have wondered if our proposal for a national "pause day" is more of an expression of sadness and frustration about the secularization of our society than the wisest response to that reality. Another reason for my disquiet is the lack of emphasis on minority rights. In our request to preserve the rights of Christians to retain a day of rest there have been, it seems, too few Christian voices to speak for the rights of the other minorities: for Jews, the Seventh Day Adventists, for Moslems, or those who say they have no religion. A third reason for my dissatisfaction is that our message is received by many as negative. Churches are said to be against economic progress, tourism and freedom of choice. We know that this is untrue, but the negative message lingers.

Now before suggesting "another Christian perspective," I would like to make clear that I don't think Christians should shop on Sundays. God rested when his work was finished and gave his people the same wonderful gift as a foretaste of the eternal rest and celebration that is coming.

That question is not, as I see it, whether Christians should shop on Sundays. Rather the question is whether Christians should push for legislation that stops others from shopping and makes it illegal for stores to be open on Sundays. Reformed Christians could say it is a question of sphere sovereignty. Is it the proper task for the state to legislate against Sunday shopping? For example, Christians agree that profanity is a serious sin but also generally agree that it is not the task of the state to declare it illegal or to impose penalties against it.

With this background, I

would like to propose that the priority for Christians should not be keeping all the stores closed but for legislation which protects every citizen from being required to work on his or her holy day. This would mean protection not only for Christians who cherish Sunday as a day of rest, but also for those who observe Saturday or another day.

Appeal to tradition is dangerous

Under such legislation Orthodox Jews could not be required to work from sunset Friday to sunset Saturday, and so forth. Christians should be insisting on legislation to protect their own beliefs and the beliefs of others, especially those of minority groups. As Christians seek to function in the present society, and to witness to it, they need to be champions of minority rights for reasons of principle and for reasons of survival.

Some have argued for a ban on Sunday shopping based on Ontario's Judeo-Christian tradition. They point to the central place that Christianity held in the foundation of Canadian culture and suggest that Sunday should, therefore, become a "pause day" for everyone.

This is a dangerous argument for Christians to take. It relies on the proposition that the dominant world view should shape the laws of society. This often does happen, but the result is that religious minorities suffer discrimination. In Canadian history such discrimination has been felt by Jews, Roman Catholics, atheists and other minorities. Many Christians were comfortable when Canada's dominant world view was nominally Protestant and they failed to speak out for real religious freedom for all.

An excellent critique of this argument from tradition was offered already in 1969 by the late George Grant in his essay "Religion and the State" in *Technology and Empire*. He argued that the church is unwise to rely on the traditionalist view because, in our society, it is clearly a reliance on declining asset.

He submitted that it is unwise to use this argument from the "right of tradition" because by accepting it, Christians are being used by the state (taken in, if you will) and their ability to proclaim the

supernatural gospel of Jesus Christ is compromised. To use "Reformed language" one might say that to accept the traditionalist argument one actually undercuts the structural pluralism needed for real religious freedom.

Seems self-serving

It now seems likely that the churches' present protest against Sunday shopping is doomed to failure. Clearly the rush to Sunday shopping is fueled by the secular materialism of our society and by its disregard for the Christian gospel. However, it also seems that the churches' protection against this rush is seen by many to be self-serving and nostalgic for the Protestant-dominated society of the previous generation. Sadly, the Christian witness is disregarded as negative and too old fashioned to be relevant. This societal response should sadden us because we know that the Good News is the most relevant, important, and up-to-date message that people can hear.

Therefore, today's Christians should be calling for a law that more clearly establishes the rights of all citizens to be exempt from work on their religious holy days and that would protect from discrimination in hiring and promotion. Employees need to be protected against promotion discrimination based on a person's willingness

to work seven days a week, and store owners need to be protected against lease agreements that require all the stores in a mall to open if the management or majority so decides. Such an effort on the part of Christians should be made now while there is still some willingness on the part of society to consider alternatives.

When Sunday shopping is allowed, no doubt there will be more buying, more selling, and more work on Sunday by those who do not cherish God's gift of a day of rest.

But if we remember that a day of rest is a good gift from God that all people need, even if they don't realize it, then we will be confident that seven days a week of buying and selling will not make people happier. And it may not even make businesses more prosperous. On the contrary, it may well make employees, business owners and shoppers more harried and unhappy.

Perhaps some of these people will then look at us Christians with our day of rest and worship and become "jealous." Perhaps, then Sunday can be more of a witness to the Good News than a negative attempt to force standards on others against their will.

John Vriend is professor of education at Redeemer College, Ancaster, Ont.

Education

Round tables with milk and honey



Above (l. to r.): Susan La Rose of Mount Hope, Ont., and Audrey DeRoos of Hamilton get ready to enjoy the first of many fine meals during the festival. **Above right:** Henny DeHaan of Aylmer, Ont., is one of 20 fitness-conscious festival participants who diligently dragged themselves to the gym each morning at 7:30 for a half-hour aerobics work-out.

"No," was her husband's ready answer, "I take care of her."

I learned much of what devotion meant while we snacked over some sweetmeats, but the conversation of God's grace to them and us was "sweeter than honey" (Ps. 119), at the "Milk and Honey" table.

Round tables have a way of creating intimacy — this couple was evidence. The careful guidance up and down the terraces of Music Room 125G, the faithful grooming, and patient and loving assistance at mealtime, and the wealth of tributes to God was enrichment for all who sat with them at the round table.

Round tables encourage empathy. Much we learned of distress in World War II, the poverty of post-war immigrants, and yet ... the grace of God was obvious through it all. We shared some tears as we spoke about losses of dear ones, and debilitations that seemed to be so much in evidence. But laughter was always in echo too. Life is laughter also. Hungarian laughter has a slightly different crescendo than I'm used to, but it set the other round-table partners off in bouts of gaiety. Round tables have a way of stimulating chatter and cheerfulness.

Round-table partners are constant in reminders. "Bring your sweater," was the call, and the rejoinder, "O yes, we're going to Siberian G-125." Yet, the professors and doctors were short-sleeved. Political science, psalms, cancer and comfort, literature, ecology and economy; all so very good. The musicologist "briefed" us every day on two psalms from the Old and New Testaments. He was entertaining as well, and natty in his Nigerian shirt.

Round tables were filled with food and fruit, always. There was just too much to digest. The various soups, the pastas all stirred up to please the palate. Obvious was the fact, by the amount of intake, that meat and potatoes is still the most acceptable menu for "Vrije Friezen, Ronde Zeeuwen, Gelders' Helden, Holland's Leeuwen." There was no Friday fish for some of us more Catholic-inclined.

Round trips were less enhancing than last year, though the weather was glorious. Toronto's McLaughlin planetarium, with Charley Farquharson floating above, put many promptly to sleep as we leaned back on the comfortable seating. There was no audience response; even the school children present, for whom the program was geared, showed little enthusiasm. The Royal Ontario Museum across the street held no new attraction since last time (except people). The Irish Garden's petals were mostly falling, and the Rock Garden was in transition stage, so there was little colour. Redeemer College might well have spared themselves the extravagance of three to four staff members too, present at every outing. Our age range was from 37 to 87, approximately. We know how to assist each other and how to take pictures, of course.

And then there was "Tante Aaltje." Could anyone have such likeness of looks and sweetness of service as my late Tante Aaltje in Holland, whom I met only once? This notable woman and her more notable friend were there for the second "Milk and Honey." They were inseparable, Tante Aaltje and the brave dowager "queen," 87, who suffers from a tremor malady.

We at round tables were happy to help at mealtime, but



all the effort of dressing, walking, etc., were shared by these two friends in a loving way. One table waitress came especially back that last Friday to kiss both "goodbye."

"Is one your 'beppe'?" I asked.

"No," she replied, "but they are so sweet!"

We all took turns doing the same thing. They will be back next year, D.V., they promised. They were special, meaningful guests at our round tables.

At last, but not least, the kitchen, dining room and cleaning staff. How these people toiled to keep the premises clean and comfortable, the meals and snack times in provision. I gained five pounds, overeating, and others (when I think of the amounts consumed), must have done the same. We promised each other over steaming plates of food and cool refreshments we would diet next week. But thanks to those people who made everything shine and the round tables literally bounce with bounties. Round tables have a way of expressing themselves.

How good "Milk and Honey" tasted to us! Why not join us next year?

Jennie Visser

In June, for the second year, Redeemer College in Ancaster, Ont., has sponsored a five-day summer festival it calls "Milk and Honey." In a relaxed atmosphere the 50 participants (quite a few of them retired folks) could explore "Themes from the Heart," led by four Redeemer professors and a guest speaker.

Our "reporter," a satisfied "round-table diner on milk and honey," agreed with the college's statement that the festival would offer "relaxation as well as cultural and spiritual stimulation."

They were a delightful couple. She said, "Blindness isn't as bad as Alzheimer's; I can

live with it." "Do you have homecare?" I asked.

Special needs in the classroom

Farayi Chimbindi

Sitting through her first day at school, six-year-old Grace could have passed for any ordinary beginner — teary-eyes and sulky face — finger thrust constantly in and out of her mouth. As the weeks passed, most of the class could recite the alphabet but she would stammer and falter, triggering boos. Her end-of-term report said, "Needs to work harder, but is generally good."

Although she recognized Grace's difficulties due to psychological processes like perception and memory, the teacher was unable to adapt the learning process accordingly. So Grace finally dropped out, typical of 10 per cent of school children worldwide with special education needs. Under

three per cent of this hidden population are in special schools.

"Besides the fact that special schools are expensive, segregation of disabled students is not beneficial to their goal of integration in society," argues Lena Saleh, head of the special education unit for Unesco which is spearheading an initiative to increase enrolment and achievement of disabled children through ordinary schools.

To help provide the essential tools classroom teachers need to meet the challenge, 16 teacher educators from eight countries (Canada, Chile, India, Jordan, Kenya, Malta, Spain and Zimbabwe) met at a workshop in Harare (Zimbabwe) from April 2 to 22.

There, along with 15 primary teachers from Harare schools, they put finishing touches to Unesco's Teacher Education Resource Pack: Special Needs in the Classroom.

The project began seven years ago with a survey of 14 countries, followed by regional workshops which confirmed that teacher thinking and practice had to be improved, and that teacher aids must be flexible, taking into account different national contexts and cultural traditions, as well as factors like large classrooms and limited resources.

Child-to-child

The pack contains a wealth of topics for discussion and study, exercises in classroom organization and management,

child-to-child activities and support networks of colleagues, parents and others in the community, as well as practical tips for dealing with specific disabilities. Designed for both pre- and in-service teacher training, it will be field-tested during 1990-91, then readied for distribution in 1992.

"A disability need not be a handicap," said Mr. Me. Ainscow, of the Cambridge (UK) Institute of Education, director of the project. "It all depends on whether it interferes with achievement of a child's goals or the expectations set for an individual by society."

Handicap is not focused on 'within child' factors but is the result of interaction between

the resources and deficiencies of both the child and the environment."

India's Dr. Nand Jangira, a special education professor at the National Council for Education Research and Training, said that in India general teachers were being trained under a pilot project to handle special children and that specialists were shared by several schools. But he conceded, "It's a gradual process involving changing attitudes."

"And increasing awareness," Ms. Saleh concluded, that "All children are special."

Farayi Chimbindi works for Unesco in Harare, Zimbabwe.

Volunteer teachers urgently needed in Poland

(Canadian Scene) — Poland's Solidarity government has expressed an urgent need for increasing the country's capacity to train teachers in the English language, says Dr. Yvonne Bogorya. According to the Polish-born vice president of the Canadian School of Management in Toronto, volunteers from Canada are highly acceptable as teachers.

Together with the Canadian Polish Congress and Toronto city councillor Chris Korwin-Kuczynski, Bogorya has established the Education and Training Program for Poland.

Bogorya, during a visit last year to Poland as a member of the Ontario government's trade mission, met with officials of the country's Ministry of National Education. They outlined how they were working on a project of establishing teachers' colleges to provide post-secondary school instruction. Qualified teachers of English are few in Poland.

English and democracy

"The absolute priority is to provide our Western expertise in teaching English as a second language and in training for democracy," says Bogorya. Teaching aids, textbooks, course materials and the most up-to-date methodology will be required in the next three years to help meet Poland's goals.

"The purpose of our Education and Training Program for Poland is to obtain volunteers who can train Polish teachers in three areas: teaching English; training for democracy and providing basic business skills."

The organization has benefited from the experience of John Hasek, a Toronto political affairs expert, whose Education for Democracy program has already sent 300

volunteers to Czechoslovakia.

Yvonne Bogorya praises Mayor Art Eggleton of Toronto who, with Korwin-Kuczynski, helped the organization occupy office space at Toronto's city hall.

"Now we are actively seeking volunteers willing to work in Poland for at least a year," Bogorya says. "They must have professional qualifications to teach English and be prepared to pay their

own air fares to Poland and back. Accommodation and living expenses will be provided by the Polish government. We also need donations of English textbooks and other training materials. Financial donations

would also be welcome. All those interested in participating should call Alina Kennedy, our office director, at (416) 392-0503."

New college program in church ministries for second-career adults

C.C. staff

GRAND RAPIDS, Mich. — College graduates with some experience in church ministries who wish to enter church work full time can now take a new one-year program to give them professional training. Reformed Bible College (RBC) in Grand Rapids is starting a

Certificate of Christian Ministries program aimed at adults who want to start a new career in church ministry.

The program will prepare people for service in youth ministry, evangelism, cross-cultural missions or multiple-staff church ministry. It provides college-level study of

scripture, the development of ministry skills and hands-on field experience.

This new program will provide those completing it with a personal and biblical foundation for church service, says RBC's Dan Bloem. RBC is an accredited interdenominational college with long

experience in training people for such ministries at home and abroad. It always has a sizeable number of Canadian students and currently its graduates are serving in nearly 50 countries on six continents.

Information can be obtained from the college office at 3333 East Beltline, Grand Rapids, MI 49505.

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New schools for Namibia

The Agency for Cultural and Technical Co-operation (ACCT) has decided to donate \$180,000 to Unesco's education projects in Namibia.

The money will be used to provide school buildings and equipment for the children of Namibians who have returned to the country following its independence from South Africa. Many of these people have settled in the north, which is the least developed and most populous area of the country.

Under another joint Unesco/UNDP project, a team of seven specialists arrived in Namibia at the end of May on a three-month mission to upgrade the skills of primary and secondary school teachers there.

Unesco Sources

Symposium gives Soviets a Christian view on humanitarian aid

KIEV, Soviet Union (IVCF) — "Father," Sergei said, "I'm so grateful that today I've had my eyes opened to the needs of people all around the world; it has enabled me to realize how insignificant my particular problems are."

Sergei, a Soviet faculty member of the Kiev State Pedagogical Institute of Foreign Languages, was expressing thanks to God for what he had learned from a Symposium on Relief and Development held in Kiev, a capital of the Ukrainian Soviet Socialist Republic at the beginning of this month.

Sponsored by InterVarsity Christian Fellowship, World Vision and the Pedagogical Institute, the symposium brought together a wide range of Soviet authorities, World Vision specialists and InterVarsity students participating in a cultural exchange program at the Institute, to investigate co-operative efforts in humanitarian aid and development.

InterVarsity Missions Director Dan Harrison, along with three speakers from World Vision and one speaker each from Transformation International and Youth With a Mission, gave talks on relief and development from an explicitly Christian perspective.

For example, Harrison's presentation on students in relief and development projects talked about why Christians would be concerned about people in need and cited InterVarsity student participation in building projects of Habitat for Humanity and in various InterVarsity urban projects in the United States.

Other topics addressed were the special needs of women in poor countries, the church and relief and development, and an introduction to relief and development.

After Chernobyl, openness to Gospel

The symposium received positive response from many of the Soviet participants, who represented a cross-section of Ukrainian society. Harrison notes that much of the time was devoted to discussion of the implications of the Chernobyl nuclear disaster of 1986. "It's something God is using to stir them to greater openness to the Gospel," Harrison says.

Many alternative programs were discussed during the symposium. Harrison and World Vision officials will be working together this fall, in consultation with Soviet counterparts, to design a specific program which would potentially involve Soviet and American students in a two-thirds world country next summer.

Soviet responses to the symposium were more than positive, Harrison says. He reports that an organizer from the Pedagogical Institute said she and others on her committee hoped that through InterVarsity and the symposium, "there will be a rebirth of Christianity in the Soviet Union."

But such a response comes as little surprise to Harrison, based on the tremendous spiritual interest encountered by the American students in the exchange program. "I was struck with how many people were talking about Jesus," he says. "Whether it was faculty, administration or students, it came up in conversations."

of them made their decisions during a worship service held by the American students.

Harrison brought discipleship materials with him to follow up on these decisions. As well, an InterVarsity participant, Rick Goetsch, will be returning to Kiev in

September to teach a course at the Institute. He and three other American Christians, who will also be teaching in Kiev this fall, will be discipling these new believers.

"It's just amazing what God's doing," Harrison says, "and it's just a privilege to have

a small part in it."

InterVarsity Christian Fellowship, an interdenominational campus ministry, has 640 campus chapters in the United States. Established in 1941, it is preparing to celebrate 50 years of engaging the college campus with the gospel of Jesus Christ.



Syd Hielema

The professional voice

I remember the afternoon of President Kennedy's assassination, and I also remember the news reporting of that day. During the motorcade through the streets of Dallas a reporter was calmly describing the waving politicians and admiring crowds when his voice began shrieking in panic after shots rang out, Kennedy slumped in the car and the motorcade sped off to a hospital. Not much later broadcasters wept openly as they announced the President's death.

I remember the reporting of that day because it was so unusual. I can hardly recall a single time since then when I've heard a reporter shriek in panic or weep on the air. Instead I've heard thousands of reports delivered in the medium of the "professional voice."

The professional voice has two main qualities: it is authoritative and reassuring. An authoritative voice is a voice that people trust. When pollsters survey which professionals people have confidence in, news broadcasters rank highly on the scale (well above ministers). When one hears an authoritative voice, the listener is convinced that the speaker knows what he or she is talking about, and the information deserves a careful hearing.

Need reassurance

But this trustworthy information must also be delivered in a reassuring manner. As a rule the bad news heavily outweighs the good. However, when the person who is informing us of the continued degeneration of the state of planet earth does so with a voice that remains calm and clear and exudes firm control,

somehow one feels that things can't really be all that bad. If the broadcaster can stay cool, so can I.

The authoritative/reassuring syndrome has its problems. The one delivering the news is reading a report that others down the hall have written. Those others write according to the information they receive from reporters out in the field. The folks out in the field have a very incomplete perspective on what are almost always high complex situations. Thus, this chain of communication is not all that strong. Just as people who are unsure of themselves tend to speak more loudly, so news broadcasters must sound authoritative.

Sounding reassuring is also important. Joe and Jane Public like to be informed, but they don't want to become any more nervous than they already are. During my holidays I read a three-month supply of news magazines in two days, and was left feeling utterly despairing about our global future. Three-minutes does on the hour from a voice which maintains its composure is much easier to digest.

Those authoritative and reassuring professional voices which we hear are creating an illusion, a falsification of reality. But what's the alternative? If the news were delivered hesitantly, with an intense level of emotional involvement, listening would become intolerable. Instead, one needs to recognize the illusion for what it is and learn to read the signs of the times as they hide behind the "professional voice."

Syd Hielema studies at the Toronto School of Theology.

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'Amazing' results

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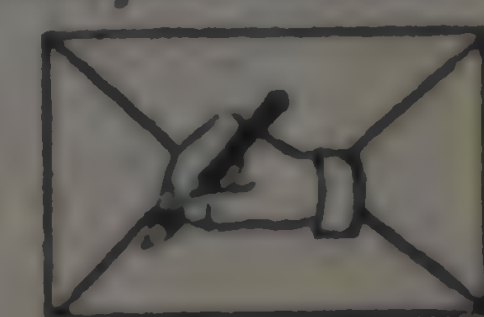
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United Church regional conferences respond to reaffirmation of gay ordination

... continued from page 2.

Council's decision is a problem for that area.

"Newfoundland is a conservative conference, but it's not reactionary. There are about half a dozen ministers that have their congregations riled up for no reason and they talk about this like it's a big issue even though most of them have probably never met a homosexual," says Rodgers. He adds that those congregations or members who didn't want to be associated with a church that agreed with the ordination of homosexuals left after the '88 decision.

Rodgers says that because the ordination process still begins with the consent of each individual congregation, the issue of ordaining homosexuals is not really as big an issue in Newfoundland as it might be in Ontario or B.C. "The big issue for us this year is a statement supporting directives regarding the fisheries involving fishing rights and limits that we expect Council to support," says Rodgers.

Several of the conferences said they felt this issue was receiving undue attention, each citing other issues their conferences saw as more

crucial, including the environment, global human rights and the status of children in the church. "We feel quite cheated when we see a 10-line article on this one issue, when the General Council is sending us 12 pages a day on some very significant decisions and statements," says Irving.

Has the issue been put to rest? Irving says that depends on the reaction within the church and says that reaction will be hard to judge until the fall when the church gears back up after summer vacations are over.



Peter and Marja are



Dear P & M:

We've been happily married for 16 years and can honestly say that we're madly in love. Our kids will often tease us about the way we still love to cuddle. Sometimes they act embarrassed, but deep down they really like it.

Both of us are very comfortable about our sexuality. We enjoy being nude together and have a very active sex life. When the pressures of work and parenting get in the way of regular love-making we both feel deprived and make a point of doing something about it.

As part of our sex life we sometimes read or view sexually stimulating material. For us, making love is not just something that "happens" or needs to be "taken care of" sometimes. It's something we plan and often set up intentionally ... and erotica is occasionally part of a sexy night at home or in a motel.

It's not the kind of thing you can easily talk about with other people, especially to fellow Christians. After all, sex is a very private matter and we often encounter a prudish attitude that puts a lid on any intimate discussions about marriage matters.

We believe that we have a very healthy attitude about sexuality. Should we be feeling guilty about not feeling guilty? Do you have a Christian perspective on erotic material and its place in marriage?

Dear Madly in Love:

Your relationship sounds wonderful. You have continually worked on your marriage and your love life has reaped the benefits. We especially appreciate your international approach to love-making.

Still, your occasional use of sexually stimulating material does leave us with a number of concerns. For example, what kind of material do you mean? Do you know the difference between erotica and pornography? How dependent are you on this material in your sex life?

As you probably know, there is an incredibly wide range of material available today, from romantic novels to hardcore pornography. The library offers educational materials about sexuality while the local video store offers X-rated movies. Your letter does not indicate what kind of material you choose to read or see on your special nights together.

Many couples deal with sexuality in one session of a marriage preparation course and leave it at that, when they should continually seek ways to develop and enhance their sex lives instead. No one should be too ashamed to pick up sex education material from the library or Christian bookstore. In this area, too, as with any other part of our lives, there's always something new to learn or something interesting to re-discover.

We find it helpful to distinguish between erotica and pornography. Erotica portrays or describes sexuality within the context of a relationship. It respects the whole person and celebrates human dignity even when it presents nudity or deals with the physical, emotional and spiritual aspects of making love. Pornography, on the other hand, objectifies and exploits members of either sex, but especially women. It focuses on breasts and genitals and advocates a lifestyle of self-gratification and promiscuity. There is a world of difference between a Christian artist's sensitive representation of a naked couple and *Penthouse's* photographic layouts of strangers engaged in sexual immorality.

Like anything else that stimulates, sexually explicit material creates an ever bigger appetite. Paul writes about those who "having lost all sensitivity, have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more" (Eph. 4:18). Making love should flow out of being in love. That's why we want to caution you about becoming dependent on artificial stimulation rather than on your God-given desire for each other. Instead of a "continual lust for more" the Lord encourages us to have a continual love for our marriage partner.

The inclusion of the Son of Solomon in the Bible tells us that erotica has its place in the life of God-fearing singles and Christ-centred marriages. We only wish there were more Christian artists, authors and film-makers who could deal with sexuality in trustworthy and life affirming ways that we could all celebrate and enjoy.

Peter and Marja Slot are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Susan Da Silva, Ineke Boswer-Porter, Tom Zevl, Marian Van Til.

Theory explains female superiority in verbal skills

Marcus Van Steen

A Canadian neuro-psychologist has produced a theory to explain why females are superior to males in verbal abilities. Girls learn to talk and read earlier than boys. Girls are far less likely than boys to stutter, and women recover more readily than men from strokes that affect speech. Also, boys are much more likely than girls to suffer from dyslexia, a disability that hampers the ability to read because of difficulty in distinguishing between printed words.

Sandra Witelson, of McMaster University in Hamilton, Ont., believes she has found the clue that might explain why this difference exists. She has published the results of a 10-year study of male and female brains. She found that, while male brains are normally larger and heavier than female brains, the *corpus*

callosum in female brains is bulkier than in male brains.

The *corpus callosum* is a thick band of fibres which link the left and right hemispheres of the human brain. This ties together areas in the brain which have different functions. The left hemisphere, among other things, controls speech. The right hemisphere deals with writing and reading. Speech therapists for years have speculated that stuttering could result from poor co-ordination between the two brain hemispheres.

Dr. Witelson says that if the bulkier *corpus callosum* in women does have something to do with the cognitive differences between men and women, it will solve a mystery which has puzzled many people over the centuries. More work has to be done. Research has already started in several universities in North America and Europe.

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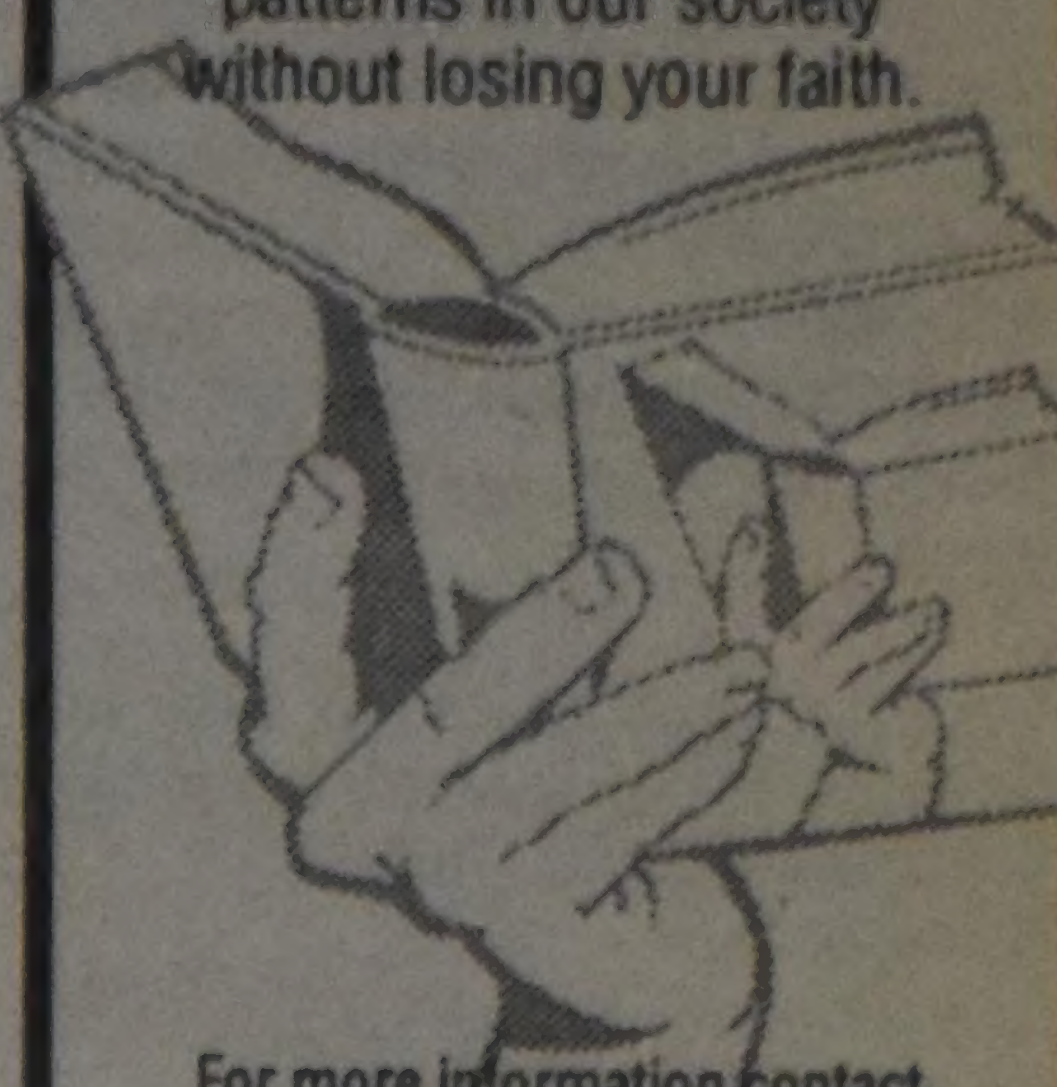


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WAYWARD-VANDER PLOEG: Mr. and Mrs. John Vander Ploeg are pleased to announce the marriage of their son GLEN TO RHONDA daughter of Mr. and Mrs. David Wayward. This occasion will take place, D.V., Saturday, Sept. 15, 1990, at 6:30 p.m. at Shallow Lake Community Church at Shallow Lake, Ont. Future address: 786 4th Ave. W., Owen Sound, ON N4K 4V5		Anniversaries Leeuwarden Hamilton 1945 Sept. 5 1990 With thankfulness to God, the children, children-by-marriage, and grandchildren wish to announce the 45th wedding anniversary of, KLAAS and ANNE TERPSTRA (nee Drexhage) We enjoy our inheritance today in the love, generosity and support they continue to show us. Alberta & Casey Boks — Kingston, Ont. Tyler Tina & John Richey — Vernon, B.C. Travis, Tommy, Alyssa John & Mary Terpstra — Hamilton, Ont. Katie, Anna Nicholas & Angela Terpstra — Regina, Sask. Nigel, Christopher The entire extended family celebrated by reuniting and spending a wonderful week together cottage vacationing beside the Rideau Canal. 1935 Sept. 18 1990 With much joy and thankfulness to our Lord, we are pleased to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, CORNELIS and ADRIANA VERBRUGGEN (nee Alblas) We thank our God for the many blessings he has given them during these many years. We pray that God will continue to bless them and keep them in his care. With love from your children: Len & Herma Verbruggen — St. Catharines, Ont. Irene & Alex Veltkamp — Nanaimo, B.C. Grace & Brian Bestman — White Rock, B.C. Neil & Rynie Verbruggen — Mount Forest, Ont. Peter Verbruggen (deceased) 11 grandchildren and 10 great-grandchildren. Home address: 2 White St., Apt. 205, St. Catharines, ON L2N 1Z2	Anniversaries 1965 Sept. 11 1990 With great joy and thankfulness to God, our maker, we announce the 25th anniversary of our parents, PETER and HERMANNA VAN LEEUWEN (nee Metselaar) Congratulations Mom and Dad. We wish you many more years together. May God richly bless you. With thanks and love from your children: Ian Gary Marcel (Wendy, friend) John Janice Hannah Ben An open house will be held on Saturday, Sept. 15, 1990, from 2-4 p.m. at the Bethel Chr. Ref. Church, 345 Elizabeth St. E., Listowel, Ont. Best wishes only, please. Home address: R.R.#1, Atwood, ON N0G 1B0	<p>The Lord took home on July 31, 1990, after a short illness our dear friend,</p> <p>DICK ANJEMA</p> <p>May the Lord give strength and comfort to his wife Jane and her family with the loss of their husband and father.</p> <p>Their friends: Tony & Margret Boer Theun & Tite Klazinga John & Siene Lindeboom Hielco & Susan Poolman Rika van der Kloet Wyoming, (Ont.) Canada</p> <p>"Because he has loved me, therefore will I deliver him; I will set him securely on high, because he has known my name" (Ps. 91:14). On June 26, 1990, the Lord took to himself my dear husband, our dear father and grandfather, STEVEN ALBERTUS DIKSCHÉI at the age of 82 years. Corrie M.J. Dikschei-Boelhouwer Hans & Bertha Dikschei Adrienne Wim & Tinie Dikschei Sharon, Carole, Steven, Charlene, Louise Henriette & Clifford Van Dyken Jonathan, Laurie, Curtis, Jeremy, Matthew, Ruth The funeral service took place on Thursday, June 28, 1990, at Maranatha CRC, Woodbridge, Ont. Home address: 8520 Pine Valley Dr., Woodbridge, ON L4L 2V8</p> <p>"The Lord is my rock, and my fortress, and my deliverer. My God, my rock, in whom I take refuge, my shield and the horn of my salvation" (Ps. 18:2). God's beloved child HENDRIK ZWART was called home. Henk died suddenly at home on Tuesday, August 14, 1990, in his 46th year. He leaves behind his beloved wife Ellen, their children Rachel, Karen, Joel and Samantha, who preceded him to glory on June 22, 1989. Also survived by his mother, Mrs. Niesje Zwart-Zantingh, Wassenaar, the Neth., predeceased by his father Derk Zwart on August 13, 1987. Brother of: Frens & Alice Zwart — Rindge, N.H., U.S.A. Jacob & Hendrika Zwart — Wassenaar, the Neth. Lammy Zwart — Breda, the Neth. Johanna & Arie Bechtum — Noordwyk, the Neth. Son-in-law of Klaas and Jitske Knoops, Niagara-on-the-Lake, Ont. Brother-in-law of: Susan & John Kok — Sioux Center, Iowa Doro & Arend Bakker — Orangeville, Ont. Judy & Lee Hardy — Grand Rapids, Mich. Wendy & Paul Saunders — Wainfleet, Ont. Irene Payne — Toronto, Ont. Also survived by nieces and nephews. Henk was like a rock and anchor for Ellen; a loving father to Rachel, Karen, Joel and Samantha; he was kind, loyal and giving to his friends and colleagues. He was a partner for 13 years in Aztec Yachts, volunteered in local Niagara-on-the-Lake youth sports, was active in church and Christian school work. He exalted in the wind and waves that were his passion — sailing. Funeral service was held at the Covenant Chr. Ref. Church, St. Catharines, Ont., on Friday, August 17, 1990. Rev. Jack Vos officiated. Interment in Niagara Lake Shore Cemetery. A "Bethlehem Place Henk Zwart Memorial Fund" has been established to which donations may be forwarded (c/o 58 Welland Ave., St. Catharines, ON L2R 2M5). Correspondence address: 23 Shakespeare Ave., Niagara-on-the-Lake, ON L0S 1J0</p>
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313	Thanks KLYN-HESELINK: We would like to thank everyone who sent cards, or in one way or another made our 40th wedding anniversary a happy one. Above all we are thankful to our Father in heaven who made this all possible. Gerrit and Mien Klyn-Hesselink, Seaforth, Ont.	Marriages DEGROOT-KNEVEL: In the spirit of Christian joy, MARLENE DEBRA DE GROOT and PETER JOHN KNEVEL along with their parents Mr. and Mrs. Henk De Groot and Mr. Jerry Hertner and Mrs. Joanne Knevel-Hertner invite you to share in their joy as they exchange marriage vows on Saturday, Sept. 8, 1990, at 2 p.m., D.V., at Mount Hamilton Chr. Ref. Church, Hamilton, Ont. Rev. Ray Sikkema officiating.	DEJONG-HAMPSON: Mr. and Mrs. John DeJong of Guelph, Ont., are pleased to announce the forthcoming marriage of their daughter, DEBRA TO MICHEAL son of Mr. and Mrs. Frank Hampson of Belleville, Ont. The wedding will take place on Saturday, Sept. 15, 1990, at 3 p.m., at the First Chr. Ref. Church of Guelph, Ont. Pastor Sid Couperus officiating. Future address: 368 Eglinton Ave. E., #707, Toronto, ON M4P 1L9		

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Obituaries		Accommodations	Help Wanted	Help Wanted
<p>The staff of <i>Calvinist Contact</i> expresses its deepest sympathy to Editorial Advisory Board member Judy Knoops and her husband, Klaas, in the sudden loss of their son-in-law, Henk Zwart, on August 14, 1990; and to Henk's wife, Ellen, a former editorial assistant for C.C., and her children Rachel, Karen and Joel.</p> <p>We pray for the Lord's healing salve in this new wound while they are still mourning the loss of Ellen and Henk's daughter Samantha last year.</p> <p><i>"The Lord is close to the brokenhearted and saves those who are crushed in spirit" (Ps. 34:18).</i></p>		<p>Male (student or professional) to share two-bedroom apartment with professional male. In Toronto. Close to York University and TTC. Air, laundry, parking. Quiet neighbourhood. Affordable. Please call Marcel Van Leeuwen at (416) 730-1367.</p>	<div><p>First Christian Reformed Church London, Ont., Canada wishes to add a Part-time Youth Pastor</p><p>to our team ministry.</p><p>Our large vibrant church needs a dynamic person, ordained or unordained, with strong leadership qualities, to provide guidance and challenging Christian programs for our youth. Come grow with us!</p><p>For further information contact: The Search Committee First Christian Reformed Church 507 Talbot St., London, ON N6A 2S5 or phone (519) 432-7997 during office hours</p></div>	
<p>On Friday, August 17, 1990, at his appointed time, God called to his eternal home his child, our dear sister-in-law and aunt,</p> <p>ANNIE TEENINGA (nee Kuiper)</p> <p>May the Lord comfort her husband Peter and her children and grandchildren.</p> <p>Although we were saddened, we have the assurance that now she is home with the Lord whom she loved.</p> <p>Lovingly remembered by Dick and Coby Karreman (Kulper) & children: Christina & Gerald Pleizier, Elske Kuiper, Al & Ghislaine Kuiper, Cathy & Dirk van Starckenburg, Elizabeth Kuiper, 221-220 Viewmount Dr., Nepean, ON K2E 7M5</p>		<p>JOHN VAN BARNEVELD Born July 5, 1916, Westbroek — died August 16, 1990, Sarnia.</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith." (2 Tim. 4:7).</p> <p>On Thursday, August 16, 1990, after a lengthy illness, John Van Barneveld of Sarnia, beloved husband, father, opa, uncle and friend passed away peacefully to glory, to be with his Lord and Saviour in his 74th year.</p> <p>He will be sadly missed by his wife Metje</p> <p>Children: Ellie & John — Ancaster, Ont. Gys & Liz — Ottawa, Ont. Gerda & Tom — Oakville, Ont. Jan & Wendy — Waterloo, Ont.</p> <p>12 grandchildren and one great-grandchild.</p> <p>Predeceased by a son Bill (1989), a daughter Gerritje (1945), and brothers Gys, Govert, Wim and Teunis.</p> <p>Funeral service was held on Monday, August 20, 1990, from the Second Chr. Ref. Church, Sarnia, Ont.</p> <p>Home address: 1270 Pontiac Court, #702, Sarnia, ON N7S 4Y8</p>	<div><p>Nursing Department Chairperson</p><p>Hope-Calvin Department of Nursing is reopening its search for applicants for Department Chairperson, the term of appointment to begin August 1991 (possibly earlier). Candidates for the position should have a masters degree in nursing and an earned doctorate. Experience in teaching and administration is preferred.</p><p>Hope College and Calvin College jointly offer an NLN accredited baccalaureate nursing program in the context of co-educational four-year liberal arts degree programs. Hope College is affiliated with the Reformed Church in America and Calvin College with the Christian Reformed Church in North America. The Department seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Applications from minority persons are especially encouraged. Calvin and Hope Colleges are Equal Opportunity Employers.</p><p>Submit letter of application and resume to: Mary E. Filkkema Faculty Concerns Committee Chairperson Department of Nursing Hope College Holland, MI 49423</p></div>	
<p>"Blessed are the righteous" (Ps. 1).</p> <p>On August 3, 1990, the Lord called unto himself our dear father and grandfather,</p> <p>HENDRIK VANDER KOOI</p> <p>at the age of 87 years.</p> <p>Predeceased by his loving wife: Ynskje Stapersma-Vander Kooi.</p> <p>Lovingly remembered by his children: Nienke Vander Kooi Grace Tensen-Vander Kooi John & Judith Vander Kooi Andy & Emy Vander Kooi Dick & Emma Vander Kooi Jo & Sheryl Vander Kooi</p> <p>His 31 grandchildren and numerous great-grandchildren.</p> <p>Correspondence address: 14010 Buena Vista Rd., Edmonton, AB T5R 5S3</p>		<p>Real Estate</p> <p><i>A Steal of a Deal!</i> BE YOUR OWN BOSS!!</p> <p>Lifetime chance for very little money. A 30-year-old Dutch business! Owner is retiring. A great set up. Call fast, don't be last. For information contact: Harry Boersma Real Estate Broker, 808 Oxford West, London, Ont. (519) 657-9894.</p>	<div><p>HELP NEEDED!!</p><p>We need help for our busy flower store in Brampton, Ont. Training in Floral Design is required for this position. Duties include Floral Design and Customer Service. We offer pleasant working conditions and good wages and benefits.</p><p>If interested, please drop us a line or call Patti or Milly at (416) 454-8545</p><p>Vanderburgh Flowers Ltd. • Centennial Mall • 227 Vodden St. • Brampton, ON • L6V 1N2</p></div>	
<p>For Sale</p> <p>For sale in Bradenton, Florida: Mobile home 10' x 46' plus Florida room 14' x 20'. Also 2 sheds and carport. Fully furnished. Ready to move in. Sleeps 5-7. Within walking distance to CRC and shopping. Asking \$12,000 U.S. For more information call 1-705-745-1403.</p> <p>For sale or lease: small bldg. construction co. in Eastern Ontario, complete with equipment. Specializing in custom homes and renovations. Owner wishes to retire, but is willing to give assistance and keep a share in the company if so desired. This is an ideal opportunity for a hard-working all-round carpenter to be independent and have own business.</p> <p>Reply to File #2548, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>		<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p><i>Het vertrouwde adres.</i></p>	<div><p>Cottages</p><p>Cottages</p></div>	
<p>For Rent</p> <p>Anyone looking for a safe, quiet place to stay in Florida this coming winter? Especially suited to seniors and single women. Book now for our two-bedroom condo in a park-like security-patrolled complex. Swimming, tennis, fitness facilities, restaurant, walking and biking are available right on the premises. Only 15 min. away from very large, new shopping mall. \$2,000 per month or \$1,400 out of season. Double up and share the cost with your friends. Call: (519) 765-1637 for more details.</p> <p>For rent in Cambridge: Large two- or three-bedroom second floor apartment in century old home. \$595 per month, incl. utilities.</p>		<p>Personal</p> <p>An excellent adventure: World tour of parts known and unknown (England, Israel, Tonga, Russia, etc.). I would like to take a year off to do this trip and am looking for companion(s). Call (519) 395-5006, ask for Adrian.</p>	<div><p>LANG'S RESORT Cottages and campgrounds RICE LAKE</p><p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV.</p><p>You have read our ad for four years now. Let us mail you a brochure!</p><p>Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p></div>	
<p>For Sale</p> <p>Farm for sale: One mile from Lake Erie, 50 acres, 50 comfort stalls, three silos, large machine shed with gas well. Ideal for beginning farmer. \$240,000. Call (416) 774-8854.</p> <p>For sale by owner: all automatic layer and started poulet farm, with 25,000 quota. Large house on 75 acres, located on outskirts of town in south-west Ontario. Close to Chr. Ref. Church and Christian schools. New large implement shed with housing facilities for help. If you are interested in a turnkey operation, call (519) 765-1637.</p>		<p>Employment wanted</p> <p>Position wanted with boiler or layer operation by responsible single male, age 30, with six years experience, to commence around Oct. 15, 1990. Please reply in writing to: File #2547, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1</p>	<div><p>Teachers</p><p>STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the intermediate/senior division in the area of French, beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Clarendon, ON L0H 1E0</p></div>	

Classified/Events

Personal	Personal	Events	Events	Miscellaneous
<p>The Consulate-general would like to come in contact with the following individuals:</p> <p>BOOM, Henri, born April 2, 1927, emigrated to Canada on April 20, 1953.</p> <p>BRAAT, Bertha M., born March 28, 1926, emigrated to Canada on April 27, 1959.</p> <p>BROERE, Johannes, born April 2, 1926, emigrated to Canada on Jan. 11, 1956.</p> <p>DE BOER, Franke, born March 15, 1925, emigrated to Canada on May 28, 1957.</p> <p>DEN OUDEN, Jan, born Nov. 8, 1928, emigrated to Canada on Oct. 22, 1969.</p> <p>DRIESSEN, Quirinus Cornelis, born Apr. 11, 1926, emigrated to Canada on April 4, 1953.</p> <p>FAESEN, Peter Johan, born April 12, 1926, emigrated to Canada on April 3, 1958.</p> <p>GEBOERS, Wilhelmus Christianus, born March 27, 1927, emigrated to Canada on Sept. 23, 1958.</p> <p>GLEUSTEEN, Judith, born April 13, 1927, emigrated to Canada on August 7, 1964.</p> <p>HOFMAN, Hendrikus, born April 20, 1926, emigrated to Canada on April 22, 1960.</p> <p>HOITING, Klaas, born March 28, 1926, emigrated to Canada on August 3, 1954.</p> <p>HUISMAN, Antonius Gerhardus, born April 17, 1927.</p> <p>KAPTEIJN, Maria, born April 14, 1925, emigrated to Canada on June 17, 1959.</p> <p>KOLMER, Cornelis, born March 14, 1927, emigrated to Canada on July 26, 1954.</p> <p>KUIPERS, Jacob, born April 16, 1926, emigrated to Canada on April 8, 1957.</p> <p>LANDMAN, Jelte, born April 25, 1926, emigrated to Canada on April 3, 1958.</p> <p>MARISSSEN, Jan, born April 20, 1945, emigrated to Canada on July 8, 1969.</p> <p>NAVES, Dirk, born April 21, 1925.</p> <p>PERDAK, Derk, born March 18, 1926.</p>	<p>SCHEPERS, Antonia M., born Jan. 6, 1927, emigrated to Canada on July 25, 1958.</p> <p>SCHEURWATER, Petronella Cornelia, born April 26, 1925, emigrated to Canada on June 15, 1956.</p> <p>SMOORENBURG-FULGERS, Maria Catharina Elizabeth, born Feb. 22, 1928.</p> <p>SPANJERS-VAN ELDEREN, Cornelia, born April 22, 1927, emigrated to Canada on May 1, 1960.</p> <p>SPANNINGA, Louwe, born April 11, 1926, emigrated to Canada on June 16, 1958.</p> <p>SPEK, Adriana Jansje, born March 5, 1926, emigrated to Canada on May 7, 1957.</p> <p>VAN BENTEN, Willebrordus Johannes, born April 22, 1925, emigrated to Canada on April 9, 1958.</p> <p>VAN DONSELAAR, Hendrik Cornelis, born April 5, 1926, emigrated to Canada on August 6, 1962.</p> <p>VAN DIJK-KUIPERS, Gerharda, born Jan. 24, 1930.</p> <p>VAN HUIZEN, Albert, born March 17, 1926, emigrated to Canada on May 5, 1958.</p> <p>VAN HUIZEN, Wiebrand, born April 14, 1927, emigrated to Canada on July 15, 1952.</p> <p>VELTSTRA, Maria Frederika, born April 11, 1925, emigrated to Canada on May 23, 1961.</p> <p>VAN VUGT, George Christiaan, born April 13, 1927, emigrated to Canada on April 7, 1957.</p> <p>WALENKAMP, Christopherus Jozef Maria, born April 14, 1926, emigrated to Canada on March 25, 1960.</p> <p>WESTDORP, Willem, born March 28, 1925, emigrated to Canada on Sept. 16, 1954.</p> <p>Netherlands Consulate General 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p>	<div><h1>CAMP + SHALOM</h1><h2>13th Annual Fall Fair</h2><h3>Theme: "The Dutch Connection"</h3><p>Saturday, September 15, 1990, 9:30 a.m. - 4 p.m.</p><p>Everyone welcome!</p><p>Bake sale, crafts, auction sale, flea market, pony rides, games, etc. GOOD FOOD!!</p><p>CAMP SHALOM R.R.#4, Cambridge, ON N1R 5S5 Phone: (519) 623-4860</p></div> <div><p>ATTENTION! ATTENTION! ATTENTION!</p><p>When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.</p><p>Thank you.</p><p>ATTENTION! ATTENTION! ATTENTION!</p></div> <p>Events continued on next page ...</p>	<div><p>MASTERS PROGRAM IN WORLDVIEW STUDIES (evening courses)</p><p>If you are a Christian business person or professional interested in developing a Biblical perspective on your career, you should consider enrolling in ICS's popular MASTERS PROGRAM IN WORLDVIEW STUDIES. Learn to deal with the complex, changing and perplexing patterns in our society without losing your faith.</p><p>For more information contact</p><p>INSTITUTE FOR CHRISTIAN STUDIES 229 College Street Toronto, Ontario M5T 1R4 (416) 979-2331</p></div>	
Help Wanted	Help Wanted			
<p>Accepting applications — Mutual Support Systems, a network of rural foster homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of</p> <p>Child Care Worker</p> <p>The responsibilities of this live-in position include involvement in the educational programming, daily routines, and foster family events within the residential setting. In-service training provides the successful applicant with the necessary skills to nurture the resident's physical, mental, social and spiritual needs. Position includes salary and benefits package. One year, renewable work terms commence in September. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 or call 1-416-899-2311.</p> <p>CAREER OPPORTUNITY</p> <p>Bobby Lawn and Pest Control is looking for a mature and responsible Christian person with managing abilities and leadership qualities in the lawn servicing industry. Lawn and pest control experience would be helpful but not necessary. Year-round employment, good salary and benefits. Located in the Hamilton/Stoney Creek area (Ont., Canada).</p> <p>Contact Cor at Bobby Lawn Spray days (416) 529-3301 or evenings (416) 643-3905</p>	<p>Greenhouse operation in the Niagara region is looking for responsible help. Benefits included, house available. Serious inquiries only. Please reply to File #2549, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <div><h3>Cottages</h3><p>Come to beautiful Wasaga Beach and stay at</p><h2>ALTON LODGES</h2><p>Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river.</p><p>For information write or phone for brochure to: Len & Rita Bette Alton Lodges R.R.#1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p><p>Place your ad in the classifieds.</p></div>			

Events

"Blessed to be a Blessing"

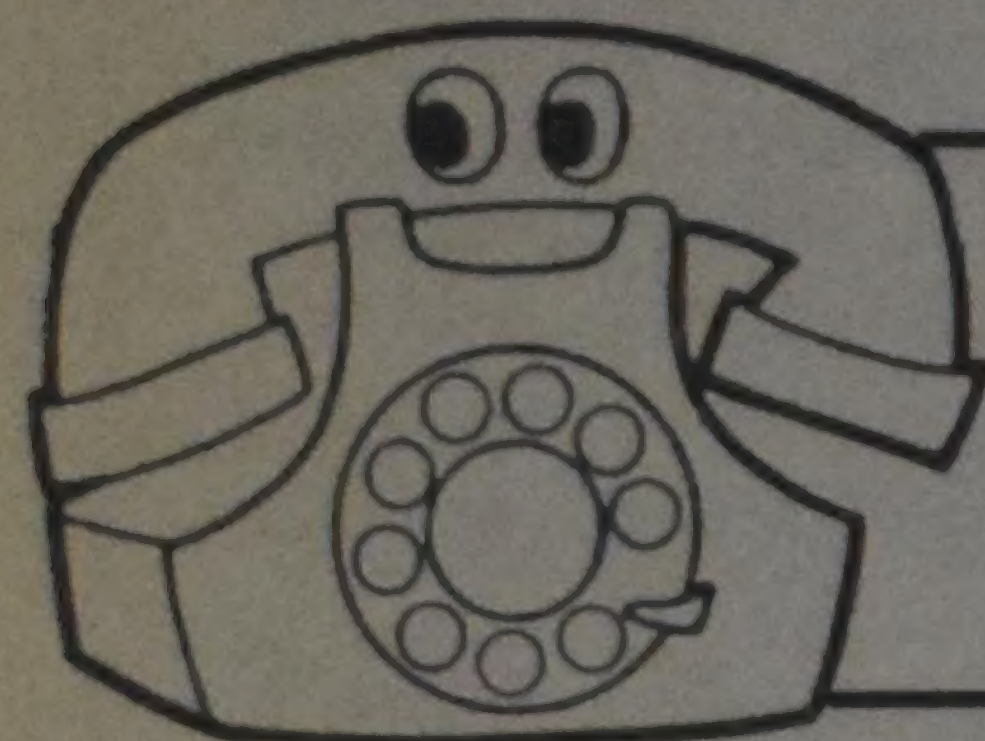
The Clarkson Christian Reformed Church
hopes to celebrate its

40th Anniversary

on **Saturday and Sunday, Oct. 13 & 14, 1990, D.V.**

All former members and friends are invited to join us in a time of worship and celebration.

For information and tickets, write or call:
**The Clarkson CRC, 1880 Lakeshore Rd. W.
Mississauga, ON L5J 1J7
1-416-823-7262**



**FOR FAST ACTION
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Second Annual

Worship and "Cell"-e-bration Conference

to give assistance in worship and cell group leadership.

Friday, Sept. 21, 1990, 7:00 p.m.

to Saturday, Sept. 22, 1990, 4:30 p.m.

WHAT? Worship, praise, teaching, workshops on worship and cell groups.

PARTICIPANTS? Pastors Al VandeGriend, Henry Lunshof, Henry Wildeboer, Karl House, Mike Abma, Ron Fisher plus worship leaders, musicians, etc.

FOR? pastors, elders, worship committee members, cell group leaders and organizers.

COST? \$35 per person (only \$30 if registered by Sept. 1). Enrolment is limited.

INFORMATION? A letter and brochures were sent to each CRC Council in Ontario. Ask your pastor or clerk **OR** write or call the sponsoring church.

**Zion Chr. Ref. Church
409 Adelaide Ave., E.
Oshawa, ON L1G 2A2; phone: (416) 436-3255**

Weekly Crossword

by Richard Thomas

1	2	3	4	5	6	7	8	9	10	11	12	13
14				15					16			
17				18					19			
20				21				22	23			
24						25						
26				27	28			29		30	31	32
33	34	35					36	37		38		
39				40				41		42		
43			44		45					46		
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50				51	52			53		54	55	56
57	58	59					60	61				
62					63		64			65		
66					67					68		
69					70					71		

Last Week's Puzzle

MASH	NINE	COBS
OLIO	ARES	ADOPT
SIDESHOWS	MOORE	
SEE	TANS	TERMER
ARE	RAA	SEAS
THREE	SOCKS	DDE
AIMER	LYCEUM	
MESSAGE	ENCASED	
	EGRETS	CRIME
WAR	EAVES	ENDUE
ARUM	PER	FEER
DONATE	MIND	LOW
EMOTE	SIDESWIPE	
SAUTE	OTOF	ONES
STEM	WELD	KENT

- ACROSS
- Carol
 - Chickpeas
 - Poker piece
 - Norse god
 - Records check
 - Carson fill-in
 - Tabula —
 - S.A. plain
 - "Othello" role
 - Excited, turns to gelatin?
 - He serves on the terrace?
 - Jeopardy
 - Hall U.
 - Postpone
 - Piano piece
 - About half a bout
 - Upstart
 - Cannon ending
 - Involves a salient?
 - Christen
 - Observe
 - Critics
 - Artist John
 - Sea mammal
 - Less risky
 - twang
 - Conceal in a thermos?
 - News piece of recital?
 - Boggs of baseball
 - Emergish
 - Prudish one
 - Arab prince
 - boom
 - Ballesteros
 - Actor Sean
 - Delight
 - Water pitcher
- DOWN
- Belt
 - "Families! — you!" (Gide)
 - Nothing doing!
 - Rock that keeps tearing?
 - Audacity
 - Govern
 - Nabokov novel
 - Pie type
 - Ermine
 - Customers for stencil?
 - Take notice
 - "Bus Stop" playwright
 - Inferior
 - Gaze angrily
 - One of ten
 - Lawmaker involved in treason?
 - Connection
 - Guitar kin
 - Cancel
 - Gloomy
 - Declines
 - Rooters
 - Admired one
 - Squelch
 - Gossip
 - Wood strip
 - Tracking aid
 - Oriental is earnest?
 - Roam about in parties?
 - Kin of 3D
 - Banquet
 - Faux pas
 - Fastener
 - Not defunct
 - Fr. artist
 - Exchange
 - '70s musical
 - Norse god
 - World section
 - Geom. shape
 - Unified

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How to Beat the GST Deadline

If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on **all** subscriptions started or renewed after **December 31, 1990**. This means that subscriptions will be **GST-free** for the duration of this year!

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**Stan de Jong
Manager**

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ZINGEND GELOVEN**
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

000 000

Church news

Christian Reformed Church

Calls accepted

— to Lindsay, Ont., Cand.
Kirk MacNeil.

Address change

— Rev. James Tuininga, 53
Cardinal St., Barrie, ON L4M
6C9; (705) 739-0852. Effective
immediately.

Calendar of Events

- | | | | |
|--------------------|--|--------------------|--|
| Sept. 4 | Redeemer College Convocation Chapel, at 10:15 a.m., Redeemer College, Ancaster , Ont. Rev. De Bolster will speak on "Our engagement in spiritual warfare." | Sept. 28 | Charter Plus 10 Homecoming Weekend at Redeemer College, Ancaster , Ont. Overnight accommodation available. For info. call (416) 648-2131. |
| Sept. 8 | Back to God Hour Workshop for the Ottawa area in Kemptville CRC from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker. | Sept. 28-29 | 25th Anniversary of the Georgetown District Christian School, Georgetown , Ont. For info. call (416) 877-9607. |
| Sept. 9 | Dutch service with Rev. R. Koops, at 3 p.m., CRC, Ancaster , Ont. | Sept. 29 | Redeemer College's annual membership meeting. Redeemer College, Ancaster , Ont., 2 p.m. For info. call (416) 648-2131. |
| Sept. 13 | CCFO Prov. Board meets from 10 a.m. - 4 p.m., CRC, Georgetown , Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.) | Sept. 29 | Back to God Hour Workshop in Woodstock Maranatha CRC (Hwy. 59 & 401) from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker. |
| Sept. 14 | Poetry of John Donne at Redeemer College, Ancaster , Ont., at 3 p.m. in the Studio Theatre. For tickets at \$5, call (416) 648-2131. | Sept. 30 | Amsterdam's "Concertgebouw" conducted by Riccardo Chailly in concert, 3 p.m., DeVos Hall, Grand Rapids , Mich. For info. call (616) 456-3333. |
| Sept. 15 | A pro-life evening with Ken Campbell and Silverwind at 7:30 p.m., Redeemer College, Ancaster , Ont. Free will offering. For info. call (416) 648-2131. | Oct. 6 | Organ recital by Delores Bruch, Iowa City, Iowa. At 8 p.m., Redeemer College, Ancaster , Ont. For info. call (416) 648-2131. |
| Sept. 15 | Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, Willowdale , Ont. For info. call (519) 884-6044. | Oct. 13-14 | 40th Anniversary of the Clarkson CRC, Mississauga , Ont. For info. call (416) 823-7262. |
| Sept. 15 | Camp Shalom's 13th Annual Fall Fair from 9:30 a.m. - 4 p.m. For info. call (519) 623-4860. | Oct. 16 | RCBPO Second Fall Conference, Holiday Inn, Guelph , Ont. Theme: "Micah 6:6-8." Speaker: Dr. Richard Chewing. For info. call (416) 524-1203. |
| Sept. 18-22 | Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near Paris , Ont. | Oct. 20 | 31st Annual Meeting of All-Ontario Diaconal Conference at John Knox Chr. School, Brampton , Ont. Theme: "Stimulating Relief in Christ's Name." Thirteen workshops and 14 seminars. Open to all! Registration info. available from your deacons. |
| Sept. 21-22 | "Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, Toronto , Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268. | Oct. 20 | Christian Rainbows (families & friends of the mentally ill) meets from 10 a.m. - 3 p.m., Christian Horizons' banquet room, Elmira , Ont. Phone (416) 639-1075 or 637-9151 to register. |
| Sept. 21-22 | All-Ontario Conference of Committee of Concerned Members of the CRC, At Maranatha CRC, Woodstock , Ont. Theme: "God's Word in a Changing World." For info. call (416) 562-5196. | Oct. 26 | Back to God Hour Rally, Second CRC, Brampton , Ont. Starts at 8 p.m. Speaker: Rev. Juan Boonstra. Music: Male Choir. |
| Sept. 22 | Back to God Hour Rally at 8:00 p.m. in Centre United Church, 482 Dundas St., London , Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the OCMA with organist Andre Knevel. | Oct. 27 | Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, Guelph , Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the O.C.M.A. with organist Andre Knevel. |
| Sept. 21-22 | Second Annual "Worship and Cell-e-bration Conference" at Zion CRC, Oshawa , Ont. For pastors, elders, worship committee members, cell group leaders and organizers. For info. call (416) 436-3255. | Oct. 31 | Seventh annual Senior Citizens' Day at Redeemer College, Ancaster , Ont. Admission \$7.50, including lunch. Register early. For info. call (416) 648-2131. |
| Sept. 26-29 | "Suffering and Survival — The Netherlands 1940-'45," a commemoration at Dordt College, Sioux Center , Iowa, of the Nazi occupation and liberation. Highlight: Anne | | |

Books

Robert VanderVennen, book review editor

Cultural history

A heritage of memories

Before The Rooster

a collection of stories about the
Second World War



by Miep Verkley

Before the Rooster: A Collection of Stories about the Second World War, by Miep Verkley. Swans Publications, Thedford, ON N0M 2N0, 1990. Softcover, 62 pp., \$12.00 (including mailing). Reviewed by Jacoba Bos, Strathroy, Ont.

When Miep Verkley asks people about their war memories, she often hears, "I try not to think of war and I don't want to talk about it."

But Verkley feels it is important to preserve personal and family memories, including those about war. She claims that our childhood is an important part of our history because it affects the way we

relate to people and places. Our childhood shapes us for the rest of our lives. It is therefore important to tell our history to our children so they can build their future on what they have learned from our history as well as on their own, even if our childhood history includes wartime experiences.

The 50th anniversary of the start of World War II prompted Verkley to compile this book. She was a teenager in the Netherlands during the war. She vividly remembers the early spring morning when, before the rooster crowed, the Nazis invaded her native country.

Based on her own experiences and her interviews

with people who remember the war, she has written a collection of personal stories which take the reader right into the action. We sense the fear that families experienced when huddled together in bomb shelters, waiting for the sirens to stop wailing. We hear the droning engines of low-flying airplanes tearing apart the morning stillness on that fateful day when the enemy attacked the unsuspecting country.

We are also carried along with the jubilation which marked the liberation from the oppressor in the spring of 1945.

Before the Rooster is very much a book about people — people with tremendous faith and courage, with almost unbreakable optimism, and with hope of better things to come in the face of very difficult circumstances.

Risking lives

The book tells us about people risking their lives for others, of a woman saving a sugar cube to help her diabetic neighbour while hunger gnawed its way into the bodies of young and old, rich and poor. We read of people flocking to packed churches to plead for help from the King of Kings.

The book also mentions traitors who betrayed their fellow citizens, the terrible things done to the Jews, and the cruelty of the oppressor.

Yet there is no bitterness in the book. The writer simply tells the story in a poignant manner, without sentimentality.

This slim volume with its appealing cover photograph of a rural Dutch scene at daybreak makes *Before the Rooster* an attractive and valuable addition to any library and a good book for everyone to buy and read. For as the foreword in the book states, "If we know about war, peace will be more valuable."



Friends of God

Wayne Brouwer

Rejected!

"You have rejected us, O God, and burst forth upon us!" (Psalm 60:1).

A retired man tells of his "experiment" with the little birds that flock each morning in his backyard. He loves to scatter seeds for them, and watch their "human-like" manners. The doves are more aggressive than the others. He's found that if he waits quietly and long enough, the doves will be the first to eat from his hand.

One morning he tried to play a little game with a certain dove that had become a regular at these feedings. He held out his hand with bird seed in it, and silently coaxed the bird to come to him. But just as the dove reached for the offered grain, the man closed his hand abruptly. The bird stopped, cocked its head in uncertainty, and then hopped back a few paces. Several more times the pair repeated the little ritual, the man playing "god," and the dove growing in frustration and impatience. And then the bird flew off. It never returned.

Pain

Rejection hurts. English romance novelist Elinor Glyn was rejected by so many publishers with her first full-length manuscript that she tried a bolder approach. She sent it to yet another publishing house with this note attached: "Would you please publish the enclosed manuscript or return it without delay, as I have other irons in the fire." The editor's reply was firm and quick. He returned the pages with this scribbled message: "Put this with your other irons."

Flamboyant British statesperson and one-time prime minister of England, Benjamin Disraeli had a similarly witty standard acknowledgement for people who sent him unsolicited manuscripts for his opinion. They received this well-worded reply: "Thank you for the manuscript; I shall lose no time in reading it!"

Rejection is a tough business. But sometimes, when it helps us grow in character, it can be a very good thing. Gaston Palewski, aide to former French president Charles DeGaulle, was well known for his sexual come-ons to the women he encountered each day. One night, after a party, he offered to drive a young woman home. She coldly but very politely responded, "Thank you, but I'm too tired; I think I'll walk!" That kind of rejection was what he needed most to grow up.

Alienation

Still, the midnight hours of history have been dampened by the tears of those whose heartaches grow deeper because of rejection. We speak boldly of invincibility in the morning, but loneliness returns in the darkness.

That's the pain of David in Psalm 60. He's been schooled well in rejection. King Saul was a master teacher in that discipline. So were the Philistines, and later members of his own family. But one thing always gave him hope: God would never leave him; God would never forsake him.

Now he's not so sure. Even God seems a silent and forbidding foe. The rejection of the nations was a strain on Israel's resources. But it is the anger of God, for whatever reason it has come, that shattered them.

The title notes of the psalm seem to indicate that it was written after the tide had turned, after General Joab won a decisive battle over the Edomites, after faith and hope glimmered again in David's heart. But the pain of once being rejected, especially by God, is not something from which he can easily retreat.

It would take another thousand years before the world would hear a cry of alienation so bitter that it alone could bring peace to others who felt rejection. For not far from David's palace, one day in the future, a son of his would be rejected by society, condemned by the governing authorities, and displayed in death on a hideous cross as at odds even with God above.

His lips would ask: "My God, my God! Why have you forsaken me?" And the mystery of salvation would answer: "So that we might never again be forsaken by him!"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Bible history

Where the gospel came in Greece

The Christian Invasion of Europe: How the Good News came to Greece, by William H. Jones. Winfield, B.C.: Wood Lake Books, 1989. ISBN 0-919599-74-5. Softcover, 120 pp., \$10.95. Reviewed by Robert VanderVennen.

Perhaps the most important event in Western history was the coming of Christianity to Europe. This attractive book takes us on an armchair trip through Greece to visit the places where Paul and his companions, as recorded in the Bible, brought the Good News.

Through photographs, maps, biblical quotations and well-written text we walk today where Paul walked some 1,900

years ago. We see the places, the landscape, and even remains of some buildings where Paul and his friends ministered.

Six Canadian Christians of different denominations visited Greece last year to create a TV documentary for Toronto station CFTO. This book is a spin-off of that project.

We follow Paul through the province of Macedonia, in Philippi, Thessalonica and on to Berea; seeing these cities as they are today and projecting backward to what they were when the gospel was introduced there. Then on to Athens, with its famous Acropolis, Areopagus, Mars Hill and

Roman agora. We visit the important immoral port city of Corinth, and do not neglect sites like Patmos, Rhodes and Crete, accessible only by boat. On the way we also look at the unbelievable ancient sites of classical Greece which Paul may have seen but which are not recorded in the Bible.

It is an exciting, eventful travelogue, well worth the effort. The book bristles with meaning for me because I have just come home from making this same trip through Greece. But whether you have visited these places or not, you will find this book brings alive for you the events and places at which Paul preached in Europe.